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TESTS OF SPIRITUAL REALITY

SAINT JOHN 8

In the 8th chapter of the Gospel by St. John, the Lord Jesus sets forth a number of tests, which indicate and evidence spiritual reality. By them we may learn to know our true heart attitude toward God and His Word as well as our real heart condition before Him. And the heart attitude toward God and His Word as well as the real heart condition before Him are the most important things in all our earthly life. Now the tests here given by our Saviour tear away the false, the superficial, the sham and the unreal, and they shed their light on that which alone determines and evidences reality.

We need to carefully and prayerfully study these given tests in this time of unreality and religious deceit, in order that we may not be deceived by the enemy nor yet deceive ourselves. It is quite easy these days to be deceived and also to deceive ourselves. There are five tests given by our Lord in this chapter which evidence spiritual reality.

I. THE TEST OF DISCIPLESHIP *(vs. 31).*

And what is meant by discipleship? A disciple of Christ is more than a believer in Christ. Every disciple is a believer in Christ, but not every believer is a disciple of Christ. A disciple is a learner, yea, more than that, he is a follower of the Lord Jesus Christ. It will be observed that discipleship is that to which men were called before the death, resurrection and ascension of Christ; they were called to follow Him as an evidence of their faith in Him. Since the introduction and establishment of Christianity in the earth on the Day of Pentecost and the proclamation of the Gospel of God, all who accept the message are called "believers", "saints" and "brethren", but they may be said to be true believers only as they give evidence of true discipleship by truly following the Lord. It is possible for a soul to truly believe in Christ and still not to be a true believer. A true believer is one who is true to Christ, one who is wholly consecrated and devoted to Him and who in His life recognizes the Lordship of Christ, as well as his identification with Christ in His death, resurrection and risen life *(Phil. 1: 21; I Peter 3:17, A. S. V.; Gal. 2:20; Rom. 6:6-13).*

The Saviour's test of real discipleship is continuance in His Word. Continuance in the Word of the Lord is the soul of reality, so that where this is wanting the profession of discipleship is a mere empty profession. Elsewhere it is indicated that those who turn away from the doctrines of Christianity have never really believed in Christ nor belonged to His people *(I John 2:19; II Peter 2:20-22);* those who are hearers of the word only, and not doers, deceive themselves *(James 1:22-24);* and that faith without works is dead *(James 2:14-26).*

II. THE TEST OF REAL FREEDOM *(vs. 36).*

The question of freedom here is that of freedom from the slavery of sin. The emphasis is to be put on the word "committeth" *(vs. 34)*—"Whosoever committeth sin is the servant of sin". It means the one in whose life the habit of sinning has never been broken; he is the bond-slave of sin. Compare I John 3:8-10.

According to the New Testament the believer in Christ now already has and enjoys freedom from the penalty, judgment and guilt of sin. It is based upon the death and resurrection of the Lord Jesus Christ; that is, upon what He accomplished by His death and resurrection and what He is in His Person in the Presence of God in behalf of the believer *(Rom. 4:25; 5:1; I Cor. 1:30; II Cor. 5:21).* The believer in Christ is justified from every charge that ever stood against him in the records of God, and more than that, Christ Himself is imputed to him by God as his righteousness.

But the New Testament also teaches that the believer may know and enjoy victory over the reigning power of sin. It is through Jesus Christ the Lord and by the power of the indwelling Holy Spirit *(Rom. 7:25; 6: 4-13; 8:2; Gal. 5:16).*

Now freedom from sin in any aspect is in and through Jesus Christ the Son of God. He alone can free men from sin, and those whom He sets free are free indeed.

III. The Test of Being Abraham's Children *(vs. 39).*

The Israelitish people and the Ishmaelites are the natural seed of Abraham, because they spring from him by natural generation. But there is a marked difference between the natural seed of Abraham and his spiritual children.

Only such who are "of like precious faith with Abraham," whether Jew or Gentile, are the children of Abraham *(Rom. 9:6-8; Gal. 3:6-14).* Abraham's children have Abraham's faith and they also do his works.

IV. The Test of Sonship *(vss. 42, 47).*

Sons of God are born out of God and thus possess His nature *(John 1:12, 13; II Peter 1:4).* "God is love" *(I John 4:8, 16),* and all who are born out of God love the Lord and all His people *(I John 4:11-21).*

Sons of God love Christ and hear God's Word. The hearkening ear and the obedient heart are evidences of spiritual regeneration *(John 10:27).*

V. The Test of Confirmed Assurance *(vs. 51).*

Death is the natural consequence of sin; for Adam's sin and death have passed on down upon his posterity *(Gen. 2:17; Rom. 6:23; 5:12).* But death is not only physical, it is also spiritual *(Eph. 2:1-3; 4:18),* and therefore issues in the second death, the lake of fire *(Rev. 20:15).*

To "keep" Christ's saying is to really believe it, to bow to it and to trust it. To hear the Word of Christ; that is, to believe it and to trust it brings the confirmed assurance of never dying *(John 5:24; 6:40, 47, 51).*

The "if's" of this chapter are very vital and important. They apply the acid test to ourselves as well as to our lives.

THE RADIANT LIFE

DR. R. A. TORREY

"They looked unto him and were radiant" *(Ps. 24:5, A. V.).*

I presume everybody has known some one whose life was just radiant. Joy beamed out of their eyes; joy bubbled over their lips; joy seemed to fairly run from their finger tips. You could not come in contact with them without having a new light come into your own life. They were great electric batteries charged with joy.

If you look into the lives of such radiantly happy persons—not those people who are sometimes on the mountain top and sometimes in the valley, but people who are always radiantly happy—you will find that every one is a man or woman who spends a great deal of time in prayer alone with God. God is the source of all joy, and if we come into contact with Him His infinite joy comes into our lives.

Would you not like to be a radiant Christian? You may be. Spend time in prayer. You cannot be a radiant Christian any other way. Why is it that prayer in the Name of Christ makes one radiantly happy? It is because prayer makes God real. The gladdest thing upon earth is to have a real God! I would rather give up anything I have in the world, or anything I ever may have, than give up my faith in God.

You cannot have vital faith in God if you give all your time to the world and to secular affairs, to reading the newspaper, and to reading literature no matter how good it is. Unless you take time for fellowship with God you cannot have a real God. If you do take time for prayer you will have a real, living God, and if you have a living God you will have a radiant life.—*Herald of the Times.*

THE EUROPEAN HARVEST FIELD

Succeeding The Russian Harvest Field

Devoted to Evangelization, Bible Distribution and Relief Work in Europe

Published monthly by the American-European Fellowship for Christian Oneness and Evangelization, Room 414, 156 Fifth Avenue, New York City.

Pastor W. S. Hottel, General Director ..... Editor

Norman J. Smith, Office Secretary ..... Associate Editor

TERMS OF SUBSCRIPTION

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THINGS TO OBSERVE

1. All articles not otherwise credited are by the editor.

2. In case of change of address, notify us at once, and be sure to give both your old and new address. Always write name and address very plainly.

3. Please bear in mind that the magazine is not backed by any church organization or Christian Society, but is published as a medium to spread missionary information concerning Central and Eastern Europe. Christian friends subscribing for it help us to make it more nearly self-supporting and in this way help toward the work in general. Prompt renewal will greatly help the work.

4. We shall be thankful for the names and addresses of Christian friends, to whom we may send sample copies of the magazine. We thank you all for your sympathetic co-operation.

GENERAL INFORMATION

NORMAN J. SMITH

RIDICULOUS PROTEST

Some of our readers are no doubt familiar with the recent announcements regarding the formation of an Atheist Society in New York City, with the avowed intention of attacking everything that has to do with God, His Son, the Holy Spirit and The Word. Since their organization, they have made several efforts to hinder the spread of the Gospel, most of which may be regarded as far-fetched. Among these efforts may be mentioned a protest filed with our Government against the use of a postage stamp showing Washington kneeling in prayer at Valley Forge. These stamps were issued by the Government in commemoration of the Sesqui-Centennial of the winter at Valley Forge, and we have just succeeded in securing eleven hundred stamps, the balance of the issue on hand at Madison Square Post Office, New York City. Some of our readers may desire to have one or more of these stamps as a souvenir. To this end we will be glad to receive contributions to our Postage Fund, in return for which we will send one or more of the stamps.

FROM AMERICA TO BULGARIA

Miss Pauline Dimkova has arrived at her home city of Sofia, Bulgaria and writes that she had mostly a pleasant journey. One soul found peace in the Lord, and others were blessed on her ship. She is enthusiastic over prospects for work, especially among the young people, and we commend her to your Prayer Fellowship. Support has already been provided for Miss Dimkova for the year, and our readers may look for occasional letters telling of some of her experiences in this portion of the mission field.

BOOKS EVERY ONE SHOULD READ

Last month we published an offering of Dr. Gaebelein's books, and this month we have in addition some of the fine writings by H. A. Ironside. We hope that our readers will avail themselves of this opportunity of obtaining doctrinally sound literature of the very highest grade. Thousands of these books have been sold all over the world and they have aided in enlightening the Christian public as to the meaning of many Scripture passages, and have also explained some things that were obscure to the lay mind in prophecy and the great World Movements of our time.

THE 1928 CALENDAR

The picture of the new calendar we are offering on the back page fails entirely to convey any idea of its beauty and attractiveness. The pictures on the calendar are all in the most beautiful colors and duplicate very closely the original work of the artists. There is an opportunity for some person in every community to make considerable money handling the calendars, and we suggest that church societies may desire to place the calendars in the homes of their people, especially because of the daily Scripture passages.

RADOST CHANGES TO BETHEL

We are in close touch with Mr. and Mrs. F. Spencer Johnson and Brothers Maleman and Sofer during these days. There is continual correspondence going on regarding the plans for the future, and matters are rapidly rounding into shape for the opening of the place again as a school to serve all nationalities of Continental Europe. Meanwhile, they have decided to name the estate "Villa Bethel". This center has truly been a Bethel for many of the Jews from Warsaw, and we can assure our readers that although the school has been closed since last Fall, there has been a continual witnessing to the Lord and many Gospels and much other spiritual literature have been given out.

GOOD THINGS TO COME

A letter just received by the editor from Brother Reitzel will be of considerable interest to our readers because of the fine articles which we have previously published from his pen. Brother Reitzel now announces for the November and December issues of the "European Harvest Field" two articles on "Christmas". We will be glad to have our readers keep this in mind and tell their friends about it, so that extra copies may be ordered if you desire them. Recently we had an inquiry for sets of back numbers containing the entire articles of Pastor Drew on "Revelation." These articles ran for about eighteen months and we regret that some of the numbers are already out of print. If you desire back numbers of the magazine to distribute or preserve special articles, it will be well to send in your orders immediately as we cannot carry a large stock of back numbers.

CONFERENCE ENGAGEMENTS

Pastor Hottel, having no church at present, is free to make Bible and Missionary Conference and speaking engagements at times which will not interfere with his monthly conference dates. I wish every reader could have had the privilege with me of hearing him speak in Rev. John Linton's church in Toronto, Sunday, September 15th. Brother Hottel is an eloquent preacher and a deep student of the Scriptures, as his articles in "The European Harvest Field" will show. I would like to put the thought into your mind, that a Bible Conference this fall or winter would be a good aid to the spiritual life of your community. God's blessing has been on several of these conferences recently, and Pastor Hottel is ready to serve whenever and wherever the call comes, —north, south, east or west.

FUNDS UNDESIGNATED

Some readers are attracted by one letter and some by another; some like all the missionary news so well they write a request that we decide for them where their gifts shall be placed. We rather like that idea, for the office is in close touch with every page of the missionary ledger. A little more undesignated money would enable us to round out some of the $5 or $10 balances at the end of the month, bringing them up to the measure of the need of the workers. There is one nice check coming monthly for $52. The $50 is divided equally between two fine missionaries but what do you suppose the $2 is for? Well, some level-headed business man has had the idea right from the beginning that it really costs something to handle this gift, and he wants to care for the cost himself. My! what a discovery! How I wish some more friends could be converted to the same idea. It is the kind of help that prevents office deficits and gray hairs at the end of the month.

WE URGE LEAGUE MEMBERSHIP

As a stimulus to sincere and definite Prayer Life we urge every reader to seek a place on the mail list of the Great Commission Prayer League, 808 N. La Salle St., Chicago, Ill. Our office has in the past mailed to contributors thousands of their leaflets, "Prayer's Daily Reminders," "Suppose," "The Fundamentals of the Faith" and "Betterment Work and Christianity." Occasionally we print excerpts from their literature, and many of our friends have been blessed by these gracious messages. If we knew that the literature of the Great Commission Prayer League is being read with joy and has stimulated more earnest prayer in the life of anyone, we would hardly hesitate to recommend that person. We feel an interest in our readers far beyond their gifts. That is the reason for the good spiritual articles in "The European Harvest Field," and that is also the reason why we urge you to become a member of the Great Commission Prayer League.

RAIN OR SHINE?

Yesterday was almost a "discouraging" day; to-day promises better. But yesterday the sun was shining; and to-day the tropical storm has begun to lash New York and rain is falling. Why the joy to-day? We are glad to share the secret. An old friend, who had always read "The Russian Harvest Field" and now reads "The European Harvest Field" and has been a most faithful contributor, now writes that he and his wife would like to support a missionary. He wants information regarding several prospective workers, with the amount per month necessary for their support, so that they may make a selection. Now you see why the sun shines in the office while it rains out on the streets of New York City.

Here are two or three little questions which may perhaps catch some of you "off your guard":—As you read do you pray? Thank the Lord for victories won, and earnestly plead for His help and blessing as you see the need in the letters from the field.

Next, what do you do with your magazine when it has all been read? Some spiritual article may help a soul in distress or win one for the Lord. The missionary page read by one of your friends is likely to add more prayers and dollars,—so pick the right friend and pass the good things on.

Now, what about your subscription? If it is "paid up" I am not treading on your toes, but if not,—please catch up with the line. We need you in the harvest field shoulder to shoulder with the workers.

If you have passed the three tests successfully, try this last one:—Did you ever get a whole dollar from anyone to pay for a year's subscription to "The European Harvest Field?" There, that has caught some of you surely. Better go after that dollar now. Some of the Dollar Subscribers will become missionary supporters when they get acquainted, so please get real enthusiastic on the dollar question.

EDITORIAL

THE NEW WAY OF SALVATION

Some time ago an editorial on the "Greatest Challenge to the Church", signed G.L.G., appeared in "Christian Work", which proclaimed a new way of salvation. One paragraph will make clear how it differs from the old way. It reads:

"Evangelism, with the dogmas of Saint Paul, no longer dominates the churches. With the New Testament conception of God there is no place for atonement, regeneration or justification by faith. Jesus was not a great preacher, a founder of institutions and a swayer of multitudes. He was a Teacher. He went about among the people healing their diseases and giving instruction by the wayside and in the homes of the people. There is still among us a place for the great preachers. We will never outgrow the need of the house of God for worship and devotion, for fellowship and co-operation. But the special demand of our time is for public worship, expounding of the Word, and, pre-eminently, for men and women, thoroughly disciplined and trained, who can go about among the people, not only teaching the things of the kingdom, but seeking to make better homes, sanitary conditions, intelligence and social life among all the people".

With one sweep of the pen Paul is ruled out and his Divinely-inspired teaching set aside. He preached salvation through faith in the Lord Jesus Christ; he preached salvation by grace; he preached justification not by works but by faith alone. What he preached was exactly what he was taught by the revelation of Christ to him, the Gospel of the grace of God and the revelation of the mystery of the Church, the Body of Christ and of the indwelling Christ by the Holy Spirit. Paul did not preach the religion of Jesus, but the Good News of a finished salvation in Christ and the glorious truth of the Christ-life by His own spiritual indwelling.

But Paul and his teaching are ruled out in this new way of salvation. This new way leaves the Cross out of account and makes "expounding the Word" mean something essentially different from what both Christ and Paul made it mean. Now it is to be admitted that in a very large sense "Evangelism, with the dogmas of St. Paul, no longer dominates the churches", but it is also to be observed that with it has come spiritual barrenness and a hopelessly powerless condition. Think of preaching a gospel with the dogmas of St. Paul left out, to sinners in need of grace and salvation! The poor slaves of sin can never be lifted out of their bondage by anything save the Gospel of Christ, which is the power of God unto salvation to every one that believeth. One may well tremble for the future of Protestantism when salvation means little more than making decent homes to live in, sanitary and healthful surroundings, and bringing "intelligence and social life among the people".

All this is the work of the enemy, the devil, and is a sign of the nearness of the end of the age. This subtle honeycombed teaching of modern views is paving the way for the manifestation of the antichrist, Satan's masterpiece of deception, the superman, the world's coming attractive civil and religious leader. Let us beware of it and renew our consecration to God, to be true to Him and the Gospel of His beloved Son. While the enemy is busy spreading falsehood and deceiving souls, let us be active and earnest in spreading the Truth and in winning souls for Christ.

OUR SUBTLE ENEMY

"And it came to pass, as we went to prayer; a certain damsel possessed with a spirit of divination met us, which brought her masters much gain by sooth-saying: The same followed Paul and us, and cried, saying, These men are the servants of the most high God, which shew unto us the way of salvation. And this did she many days. But Paul, being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out the same hour. And when her masters saw that the hope of their gains was gone, they caught Paul and Silas, and drew them into the market-place unto the rulers, And brought them to the magistrates, saying, These men, being Jews, do exceedingly trouble our city, And teach customs, which are not lawful for us to receive, neither to observe, being Romans. And the multitude rose up together against them: and the magistrates rent off their clothes, and commanded to beat them. And when they had laid many stripes upon them, they cast them into prison, charging the jailor to keep them safely: Who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks" *(Acts 16:16-24)*.

Satan knows but two alternatives—corruption or destruction. If he can not ally himself with the servants of the Lord and corrupt them, he will oppose them openly and seek to destroy their influence and usefulness, if not their lives. If he fails to accomplish his end and purpose as an angel of light, he assumes the attitude and follows the lines of a roaring lion. If he can not succeed in leading the servants of the Lord into compromise, he will turn and seek to devour them. If he is defeated in one scheme of deception, he seeks to make his defeat turn into success by a different operation. It will be well for us to reflect and meditate upon the character of the enemy with whom the Lord's people have to do.

1. **The enemy with whom the Lord's servants and people have to do is a cunning and deceitful foe, whose power and wisdom is great.** The world-system is ruled by Satan, who is its prince, politically *(John 12:31; 14:30; 16:11; Eph. 2:2; I John 5:19, A. S. V.)*, and the present age is under the influence and control of Satan, for he is its god, religiously *(II Cor. 4:4, R. V.)*. Both the world-system and the present age are therefore antagonistic to the sway of the Lord Jesus Christ, as well as to the revealed Truth of God. All the forces of evil are standing in solid battle array against God's Word and His Christ. The Church of Christ "wrestles" in a-hand-to-hand conflict with the unseen hosts of evil, or "spiritual hosts of wickedness in the Heavenly places" *(Eph. 6:12, A. S. V.)*. There are armies of wicked spirits arrayed against the Church, and they are in malign and hateful opposition to Christ and the Truth. The Gospel, therefore, must press its way through hostile forces, casting down strongholds of Satan, before it can reach success *(II Cor. 10:4)*.

But how sadly manifest is the fact, that the professing ministry, to a large extent, instead of being in fellowship with the Lord and detecting the clever schemes of Satan, has been caught in his snare and trap. The applause, patronage and support of the world have been accepted with the intention of furthering the Gospel. All sorts of worldly schemes have been adopted to give the work of the Gospel prominence in the eyes of the world. Christianity has been secularized, commercialized and humanized. In back of the present world-system is Satan, its prince, and he has succeeded quite well in introducing civil, moral, social and religious righteousness. Thus the righteousness of God, the Lord Jesus Christ, is ignored and set aside. The Apostle in his day declared that Satan transformed himself into an angel of light, and that, therefore, it was a small matter for his ministers to transform themselves into ministers of righteousness *(II Cor. 11:14, 15)*. He also foretells the time when some should depart from the faith and "give heed to seducing spirits and doctrines of devils" (demons) *(I Tim. 4:1)*. These days are upon us, and these doctrines are abroad and prevailing. Things are cleverly mixed these days. Truth and falsehood are cunningly mixed together in the Name of Christ. The rankest kind of unbelief and doubt is being proclaimed in so-called evangelical pulpits and in the name of Christianity. In fact, in many, many places there is a preaching of a sort of Christianity without the Christ. Systems and schemes full of apparent morality and righteousness are established and advanced everywhere. But at the bottom of things, the morality and righteousness thus advanced are such as repudiate the Cross and the sacrificial character of the death of Christ, as well as the Second Coming of Christ back to the earth again to reign in righteousness; or, in one way or another they deny the fundamental truth of Christianity, the faith once for all delivered to the saints. And quite frequently, if not always, this deceitful scheme is intensified in its deceitfulness by an alliance with the powers of the world. Satan has succeeded quite well in getting the professing Church to court the powers of the world and to enjoy the support of the world. The result is that the opposition to Christ and the Truth is carried forward by those who profess to be Christians, and they find their support in the world power. The servant of the Lord who is true to His Lord and the faith once for all delivered to the saints, find himself opposed by the most malignant and hateful forces of evil.

2. **Whenever Satan falls in his attempt to line up the servants of the Lord with his worldly and religious schemes, he turns and resorts to open opposition and persecution.** The true servant of the Lord meets his worst and most fierce opposition from the religious world, just where the Lord Jesus Christ met His. When Satan failed to ally himself with the Apostles, at Philippi, the defenseless Apostles fell into the hands of a cruel mob. This mob was stirred up by the masters of the damsel out of whom Paul cast the spirit of divination, because their money-making had been interfered with and spoiled. Whatever charges were brought against the Apostles that were true, the purpose and motive for them was low and base. These wicked men would traffic in the souls of their fellow-men for the sake of financial gain. They were as much under the control of Satan as the poor damsel had been. They were held in bondage by the sin of covetousness, and they were therefore, miserably selfish and utterly senseless and cruel. The love of money leads to the utter perversion of sense and honesty; it stupifies the conscience, hardens the heart, dulls the senses and makes inhuman slaves

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OUR CREED: THE WHOLE BIBLE

Harvest Field Pulpit

A MONTHLY SERMON

OUR MOTTO: PREACH THE WORD

THE SECOND COMING IN THE PSALMS

AN ADDRESS BY THE
REV. HERRIES S. GREGORY

Given at an Advent Testimony Meeting in Kingsway Hall, London, and printed in "The Signs of the Times" magazine from which it is reprinted.

Psalm 93, which begins with the words "The Lord reigneth", opens up the main topic of the series. Jehovah is reigning. The Psalmist proves to us by inspired statement that which is declared without argument. The Psalmist proves by definite statement that Jehovah, who is described as reigning, is no new Deity. He is the same as of old. In whatever form He manifests Himself, under whatever circumstances He appears, He is always the same Jehovah, the great I AM, from everlasting to everlasting. The 94th Psalm gives you the moral aspect of His reign, and the moralities of His reign are in keeping with His holiness. That is to say, the moral conditions brought about on earth by the hand of God in government, are exactly in keeping with the holiness of the character of God. Judgment occurs in that Psalm as being both needful and just. The 95th Psalm is the Psalm that connects up and weaves together all the strands, and carries them a little further. In this Psalm God is the Creator and Governor and Controller of man's destiny. Now pass on to Psalm 97, leaving out Psalm 96, for the moment. It opens with the same words as Psalm 93: "The Lord reigneth"; so that

They are Definitely Linked.

The reign of Jehovah here produces a double effect—the consternation of the ungodly, and the joy of the purified. Where the ungodly lament in the presence of God, the righteous rejoice in the Lord. Where fear grips the heart of the one, rejoicing pours forth from the lips of the other. A clear distinction is drawn in this Psalm between the Jews and the nations, and between the saints and the sinners. Now leave out Psalm 98 and look at Psalm 99. That picks up the theme of Psalm 93 and 97, and begins again with the words "The Lord reigneth". Not "the Lord is going to reign." The Psalmist is carried forward by the Holy Spirit into the days of the reign of the Messiah, and he sees the whole portrayed before him as in some wondrous vision, and he says, "The Lord reigneth". He introduces in that Psalm three words which are the foundation of Millennium blessing—priesthood, prayer, and pardon; and without priesthood, prayer, and pardon, you miss the teaching of the Millennium reign of Jesus Christ, the great Judge. The Melchisedec order of the priesthood of Jesus Christ, which has its place certainly in relation to ourselves, nevertheless, from both Zechariah and Hebrews, finds its culmination

In the Age that is Yet to Come;

whilst you are told in Isaiah that it is in the Millennium days it is true that "before they call I will answer". And pardon. The Lord Jesus will stand on the Mount of Olives, and the Jews will see the fountain opened for sin and for uncleanness. Their prayer will be answered, and the nation will be brought to a saving faith in the Saviour who died for them. Psalm 100, is a song of praise, when Messiah reigns, and when He holds court among the nations they are called to enter into His courts with praise.

Now, I submit that it is in such a group of Psalms that the 96th and the 98th find their true setting. You will notice that the marks of these Psalms, which have to do with the Millennium glory of the Lord, are all marks of holiness. Listen to this: "The King is holy"; "His hill is holy"; "His footstool is holy"; "His testimonies are holy". The privileges are holy; the form of government is holy; the characteristics are holy. There is prayer, and cleansing and rest, and obedient faith. Now, those are the lines along which the Millennium reign of the Lord Jesus as the Judge of all the earth is set forth, and, in the main, these

Underlie the Majestic Character

of Psalms 96 and 98. These two Psalms are connected by a refrain, "Let the sea roar, and the fulness thereof; the world, and they that dwell therein" *(98:7)*. The 96th Psalm tells you the first, and it is this—that all the world will feel the thrill of the glory of Jesus the Messiah. What a Psalm of adoration to the Lord Jesus! What a Psalm of bowing down before His feet! What a Psalm that tells us of the thrilling glory of redemption, that brings the whole world to the feet of the crucified, the glorified and the manifested Redeemer! We seem to feel the thrill of the glory already. It is enough to make every one of us desire to bow down before Him, and to say, "Lord, I will have a share, too, in that position. It will be the desire of my heart to bow down before Thee. It will be the passion of my life to tell it out among the nations that the Lord is King." There is no king like the Lord Jesus, whom God has set upon His throne. These are Psalms, therefore, that kindle our devotion, and fire the whole imagination, that create a desire after the Lord Jesus Himself, and call forth the cry from our hearts, "Even so, come, Lord Jesus".

The fact of the actual, personal,

Visible, and Glorious Coming of Christ

is clearly here depicted. It is neither secret nor unobtrusive; it is neither casual nor accidental. It is God's program. When the Lord Jesus came in tender grace, men crucified Him on the Cross, and they said, "We will not have this Man to reign over us". "He came unto His own, and His own received Him not". But God received Him at His own right hand, and you and I, by Divine grace, have received Him into our hearts, and there is a day coming when He shall be manifested to the whole world. But, in spite of their opposition and rebellion to God's holy King, whom He has enthroned, He will come to judge the world with righteousness, and His people with equity. The central feature of the Messiah's reign as described in these Psalms is salvation, and I love to think that in the judgments of God there also lies salvation. Now, please, do not make any mistake about that. I am not thinking of the Judgment of the Great White Throne. I am thinking of that wider usage of the word "judgment" in the Hebrew Bible, which frequently means decision, and the balancing between right and wrong, as much as it means the administration of the penalty on the wrong-doer.

Unless You Realize that Fact,

there is many a passage in the Old Testament which, to my mind, you will grievously misinterpret. In the Saviour's work as the coming Judge, there also lies the work of salvation. This is shown to us in several Scriptures. I think of the appearance of the Lord Jesus Christ. He is seen by the whole nation of Israel. What is the result? There is a national salvation for Israel; and the condemnation and the overthrow of the nations that are gathered to destroy Israel means the national salvation of Israel as a people; and the manifestation of the once-crucified Redeemer to them in the power of His atoning grace means the personal salvation of the Israelites. In the one case the nation is saved from destruction from the foes that are gathered round, and in the other case individuals composing the nation are saved because the Deliverer comes out of Zion, and turns away ungodliness from Jacob. Along with that there will be the binding of Satan for the Millennium period. But it will mean more than that. There will be an intimate association of earth with Heaven.

Both the Glory and the Knowledge

of Jehovah will cover the earth as the waters cover the sea.

Now, if you will turn to the 98th Psalm, you will find this subject unfolded under three wonderful pairs of words, which lie behind the experience of God's people in all ages; for, believe me, the experience of Israel in the saving power of the Lord Jesus, when He shall visibly appear on the Mount of Olives, is the same experience of saving grace which you and I have to-day by faith in Him, whom, having not seen, we love; in whom, though now we see Him not, yet believing, we rejoice with joy unspeakable and full of glory. The first pair of words you will find in verse 1—the arm of Jehovah and the victory of Jehovah. These are not national victories, certainly not national victories obtained B.C. The Psalmist was writing in the years B.C., but he was speaking of victories in the years A.D.—because Jesus Christ has been to the Cross. They are not victories leading up to redemption, but they are victories proceeding from redemption. "Who hath believed our report"? And the prophet carries you on to Calvary, telling you how He was wounded for our transgressions; then he goes on to lead us to the victories of the Lord Jesus. So these victories are

Victories Because He Died,

and grappled with sin, and overthrew the power of the devil, because He rose triumphant over the grave, and is now seated at the right hand of God, far above all principalities and powers. Victorious because He is enthroned; spotless, sinless, in whom we, thank God, are accepted.

The second pair of words you will find in verse 2—salvation and righteousness. It does not say, His salvation and righteousness hath He provided, but shown. When were these things provided? These things were provided when He hung on the Cross, and bore our sins. When are these things going

to be manifested and shown? In a day that is yet to come they will be shown to the world in a way which they have never yet been shown. This Psalm tells us of the world-wide making known of the salvation and the righteousness of Jehovah among the heathen. There was a revelation of the salvation and the righteousness of the Lord in the Cross, when He did the work by which He rescued you and me, when He purchased us that we should be no longer our own. but His, when He did such a work that the moment we believe on the Lord Jesus as the Substitute for sinners, lo, by grace we are translated out of the kingdom of darkness into the kingdom of His dear Son.

The Second Part of the Revelation

of the righteousness and salvation of God is taking place to-day. It is through the daily preaching, by the saved ones in the world, of the Gospel message. The methods that are adopted are, alas, to-day often confusing and conflicting; the message is frequently confounded by much Modernism; the witness is weakened by worldliness and a loss of the sense of the Divine Presence. Yet the power of the Holy Ghost has been wondrously manifest throughout this age. Sinners in their multitudes have been brought to the feet of the Lord Jesus. We gather in our hundreds, sometimes in our thousands, everyone practically devoted to the Lord Jesus, and able to say, "He loved me; He redeemed me; He saved me. He has lifted my soul to glory." "All the ends of the earth have seen the salvation of our God". We think of that passage in Revelation where we read: "The kingdoms of this world are become the kingdoms of our Lord and of His Christ, and He shall reign for ever and ever". We think of that wonderful passage in Micah 4:2, where we are told, "Many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob * * for

The Law shall Go Forth of Zion,

and the Word of the Lord from Jerusalem. And He shall judge among many people, and rebuke strong nations afar off". Oh, it will be a wonderful revelation of Jesus Christ—the Prince of Peace, the King of Love, who is our Shepherd, guiding not only His people Israel to His feet, but bringing in those other sheep that belong to another flock, that they might be one fold under one Shepherd!

The third pair of words is in verse 3—mercy and truth. "Who is a God like unto Thee, that pardoneth iniquity, and passeth by the transgression of the remnant of His heritage? He retaineth not His anger for ever, because He delighteth in mercy". That is the verse that gives you the key to the 98th Psalm about mercy and truth. When God made His covenant with Abraham, it was purely a matter of Divine mercy; but the moment mercy speaks, mercy becomes truth, and the truth of God is not merely true things which God utters, but more than that—the truth of God is the unalterableness of the mercy which out of His lovingkindness and grace He proposed to Abraham. When you come to consider the whole question of God's covenants to Abraham, you find that they embrace all time and the whole world. When God would

Preach the Gospel unto Abraham

He preached it in this wise: "In thy seed shall all the nations of the earth be blessed". Therefore I know that Calvary is within the covenant made to Abraham. "If ye be Christ's, then are ye Abraham's seed". Then I know that the whole Church is in the covenant made with Abraham. Then I find that Israel goes out of their land, and presently comes back into their land, and the blessings of God are restored to Israel. Then I understand that the Millennium glory is within the covenant made to Abraham. You have the period from Abraham to Moses. Then the period of Moses, the period of the law; and then the time of redemption. The crucified Lamb of days gone by is to-day the enthroned and glorified Saviour and Lord in Heaven. Oh, come, let us adore Him, let us fall down and worship Him!

STANDING IN THE GAP

"And I sought for a man among them, that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it: but I found none".
Read Ezekiel *22*:23-30.

As it was in the days of Ezekiel, so it is to-day in the Church. The people (church-members), the prophets (pastors and teachers), the priests (intercessors), and the princes (church officials) have neglected the things of God and turned aside to the things of the world. Love of money, love of pleasure, love of praise, love of ease, and love of self have crowded out the love of God. As a result the Church on the whole is void of the presence and power of God. "A gap,—a breach" has been made and the emeny is coming in **like a flood.**

Who Will Stand in the Gap?

ABRAHAM stood in the gap when God revealed His purpose to destroy Sodom and Gomorrah because their sin was very grievous. Every prayer was answered. When Abraham stopped praying the judgment of God fell upon the city. Even then God remembered Abraham and delivered Lot. In judgment God remembers mercy because His children pray.

MOSES stood in the gap at a time when God's wrath was kindled against Israel because of their idolatry, and again when they murmured against God's servants. As a result "the Lord repented of the evil which He thought to do unto the people", and again the Lord said, "I have pardoned according to **Thy Word".**

SAMUEL stood in the gap many years when the people lost the ark of Jehovah; and afterwards turned away from God and desired a king like the nations round about them; and again when king Saul disobeyed God, and spared Agag and the best of the sheep. It was then that Samuel "cried unto the Lord **all night".**

ELIJAH stood in the gap caused by the worship of Baal on the part of king Ahab, his wife and the people. For three and a half years Elijah stood alone in the breach until God answered by fire and His enemies were destroyed. Then His people fell on their faces, crying out:—"The Lord, He is God; the Lord, He is God".

JOB stood in the gap for his whole family when they spent their time feasting. He rose up early in the morning and offered burnt-offerings unto the Lord according to the number of them all; for Job said, "It may be that my sons have sinned, and cursed God in their hearts. Thus did Job **continually".**

WHERE IS AN ABRAHAM, OR A MOSES; A SAMUEL, OR AN ELIJAH, OR A JOB WHO WILL STAND IN THE GAP TO-DAY? "The eyes of the Lord run to and fro throughout the whole earth to show Himself strong in the behalf of THEM WHOSE HEART IS PERFECT TOWARD HIM".

Battling in the Gap

In Ezekiel's day, God said of His foolish prophets:—"YE HAVE NOT GONE UP INTO THE GAPS, neither made up the hedge for the House of Israel TO STAND IN THE BATTLE IN THE DAY OF THE LORD" *(Ezek. 13:5)*. Shall He say the same to-day? The battle is on,—the battle between truth and error. between the right and the wrong, between God and Satan. Who among us will stand against the wiles of the devil and withstand in this evil day? God is taking out a people for His Name *(Acts 15:14)*, and therefore is looking for those who will firmly stand with Christ by faith in the midst of Jordan (the victory of Calvary) until all the people are passed over *(Josh. 3:1-17)*.

The Holy Spirit helpeth our infirmity. He takes the faintest prayer of the humblest saint and amplifies it, like a radio broadcasting station, until all heaven hears nothing else. The Holy Spirit so operates in and through the true Church on earth that He is restraining the mystery of iniquity and the manifestation of the lawless one, the man of sin, until the body of Christ is made ready for His glorious Coming *(II Thess. 2:5-10)*. This restraining power of the Holy Spirit depends upon God's armour-clad servants who are "praying always with all prayer and supplication in the Spirit" *(Eph. 6:10-18)*.

May God Depend on You?

The great majority of professing Christians in our churches to-day cannot be counted upon for this "fight of faith" against the powers of darkness. They are not able to "stand in the gap". Says the "Watchman-Examiner" of New York: "J. Campbell White declares that Protestantism in North America, judged by fair tests, is not more than ten or fifteen per cent efficient. What are fair tests? The following have been agreed on by groups of pastors and laymen: (1) Supernatural living—living a life that only Christ makes possible; (2) personal work—individual effort to make new disciples; (3) stewardship of life and property, acting as trustees of life and possessions instead of as owners; (4) prayer-power, illustrating the reality of prayer as the mightiest force outside Omnipotence itself; (5) world vision and purpose, sharing Christ's passion to save the lost everywhere."

If this statement is substantially true, and we believe it is, it shows the imperative need that every soldier of Christ Jesus should STAND BOLDLY IN THE GAP, clad in the whole armour of God, and wrestle against the powers of darkness until we all hear the shout, the voice of the archangel and the trump of God. This may mean the greatest revival the world has ever seen.

Therefore Continue to Pray for a Revival

July, 1928.

Great Commission Prayer League
808 N. LaSalle St., Chicago, Ill.

MESSAGES FROM THE WORD

SPIRITUAL, DISPENSATIONAL, PROPHETICAL, PRACTICAL AND DEVOTIONAL

RECENT STARTLING EVENTS

Which Prove That the End of the Age Is Near

(Sermon by Pastor William Lamb of Sidney, Australia, delivered at the Philpott Tabernacle, Hamilton, Ont., August 14, 1927, stenographically reported, revised)

"The burden of Dumah. He calleth to me out of Sier, Watchman, what of the night? Watchman, what of the night? The watchman said, The morning cometh, and also the night: if ye will enquire, enquire ye; return, come" *(Is. 21: 11, 12)*.

Ever since my landing in the United States, I have been preaching day and night; and wherever I go the message is the same, and it is the precise thought indicated in the wonderful Scripture which now I have read in your hearing.

I should like to begin with the end of the last expression in this statement. If it were possible, I should also like to make every person present realize the tenderness and passion of affection that is behind the voice that speaks. It is God, through His servant, the prophet, Who is here addressing men. And you will notice that this last phrase of the expression, one which seems to come from the very heart of God, is in the form of an appeal. God is seeking after those who will be willing to inquire, and there seems a kind of a sob in the voice of the Divinely-inspired speaker, as he says it: "If ye will enquire, enquire ye." What is said is distinctly personal; and you should realize that what the enquiry is about comes from the very heart of God and has to do with the certain great culmination of all prophetic events.

The watchman here declares that the time indicated is of a terrific importance. There are two advents at hand. First, there is the soon coming of the morning. And in addition there is also the near approach of the night. So that we here find two great advents in view in the Divine utterance now before us. It is in regard to these that God now says to all, "If you will enquire, enquire".

Why Inquire?

And, God seems to recognize that His Word will not have too great an acceptance among the people who are to hear His Word preached in the last days. Immediately prior to the coming again of His blessed Son into this world, the Deity does not understand that there will be much of a spirit of inquiry in regard to eternal things. Men then, as now, will be ready to inquire into all manner of subjects, but they will not be so eager to inquire into the things that matter most.

My dear friends, it is indeed possible for our families to be educated well along certain lines; it is as possible for ourselves also, to expend our strength in the obtaining of knowledge that will profit temporarily; but it is only for a short space of time such things advantage us. O yes, there is surely a thrill about inquiring into the great matters of Science, and in seeking for definite acquirement and understanding in regard to world knowledge. The mind of the scholar, poring over his books, is thrilled with the joy of knowledge received. As he rises from his studies, he says, "How wonderful the world is!" He digs deep into the mine of knowledge, and he achieves for himself great understanding; but all the time that he is acquiring knowledge regarding the universe and the worlds around, his heart is hardening and his limbs are tightening up, and the first evidence of his mortality begin to manifest themselves in his own human frame. And even while he still gropes after increasing knowledge, the cold hand of death grips his heart and he is gone from it all.

Certainly such knowledge is good and beautiful, and quite useful and well worth while to be attained; but surely, my dear friends, the knowledge of the Divine will in regard to the future of this old world, and in regard to the magnificent and glorious purposes of the great God, concerning the universe of which He is the Creator, brings the greatest joy of all. "If you will enquire", God says, "enquire". Inquire for your soul's good, for your eternal welfare.

Sit down in the same way that you would to consider any other great human problem, and study it as you would any other matter of importance. Study, inquire, seek to find out what God has revealed. This is the highest of all wisdom, surely. Only be willing to do the doctrine and you will soon know it.

But the appalling trend of twentieth century thought is that the great things of God are shockingly neglected and sadly forsaken by those who ought to know all about them, especially in regard to the solemn times unto which the world has come. God made wonderful things known from the very beginning, that men and women of this very generation should know them and be ready for them. It is in the same connection that we have what is here suggested, "If you will enquire, enquire." And also in regard to any such inquiry, "Return, come." This surely is the invitation of the Gospel of God's grace.

I want you to look with me at what this invitation to seek the Divine knowledge really concerns. In the beginning of it there is a definite statement. It is an expression of the condition of things that has always prevailed, and that is now prevailing everywhere among men, and which will prevail until that time when the heavens open up and the blessed Son of God comes forth. For behold, He cometh, and every eye shall see Him.

The Burden of Silence

If God communicated directly with former generations of people on this earth, if He spoke to the Patriarchs of old; if God sent angels from Heaven into the life and into the experience of the human race in times past, why does He not do it now? Why does not God now speak in some way or another, so that men can hear the Deity speak, as Abraham did? His Divinely-inspired prophets are also said to have heard Him speak like that. Why is God not speaking in that same way now? I humbly think I can tell why. It is because of what is here expressed in the first verse of the Scripture before us. It is in the words: "The burden of Duma!"

What do you think is the meaning of that expression? It is the burden of Silence; that is, the burden of God's long silence. When we read the first chapter of the Epistle to the Hebrews, we find it begins thus: "God, who at sundry times and in divers manners spake in times past unto the fathers, by the prophets, hath in these last days spoken unto us by His Son." In these last days, then, the God who spoke unto the fathers by the prophets hath spoken unto us by His Son. Nineteen hundred years ago came the culmination of the expression of the loving heart and mind and thoughts of God to this world, in Jesus Christ. "God, who at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by His Son".

Since then there has been a distinct silence maintained on the part of Heaven towards this earth for the whole of that nineteen hundred years, and it will continue until the moment when the shout of the Lord will be heard in the Heavens, and when every believing child of God is to be caught away into the blessed presence.

This little phrase is also given in regard to Egypt, Seir and other ancient lands. It really contains the whole explanation regarding that long silence of God concerning the nations mentioned. The burden of Egypt includes the long interval to the time when the Egyptians become God's people again. The same is true regarding the burden of Arabia and other peoples and world conditions generally. But those who love God should know the why of this long silence, and how it is again to be broken by the shout of the descending Christ for His redeemed people.

A Message for Every Believer

"He calleth to me out of Seir". This is the call: "Watchman, what of the night? Watchman, what of the night"? Who is the watchman? We look back into the preceding verses and this is what we find: "Thus hath the Lord said unto me, Go, set a watchman, let him declare what he seeth." That very thing is what the Lord Jesus Christ 1900 years ago did in regard to His coming again. He set every believer in the Gospel to this precise responsibility. He said over and over again, "What I say unto you I say unto all (meaning all who would come to believe the Gospel, through the Word that would be preached): Watch! watch! watch! for the Son of Man is as a nobleman going into a far country to inherit a kingdom",—which was refused to Him by this world, but is to be given Him by God. He is the nobleman gone away from a rejecting world to seek a kingdom and to return. And it is in regard to that return of the nobleman, with the kingdom authority, that the Lord set every believer on the watch-tower, just as the prophet here is set upon his watch-tower to watch for the coming day. Every believer is set to watch in order that he may declare what he seeth. By the things he sees he is to know his Lord's coming again to be near.

The Lord's Sorrow

There is another wonderful indication suggested in the third verse: "Therefore are my loins filled with pain: pangs have taken hold upon me, as the pangs of a woman that travaileth: I was bowed down

at the hearing of it; I was dismayed at the seeing of it. My heart panted, fearfulness affrighted me: the night of my pleasure hath he turned into fear unto me." What a description of agonizing pain is here! It contains the suggestion of the awful tribulation into which this poor, sad old world is to be ultimately plunged, because of its rejection of God's wonderful grace through Jesus Christ. The watchman goes through its pangs beforehand. And that was surely why the Lord said to the watching ones: "When these things begin to come to pass, then look up and life up your heads, for your redemption draweth nigh".

My dear friends, we do not begin to realize the awful imminent danger for our neighbors, our friends, our associates, and for the members of our families who may be still out of Christ when He comes for His own. We should be doing everything possible to warn them, and in order to bring them now into the salvation of God.

Ah, how often have I heard persons talk, "I regret to have to say it that my family all turn a deaf ear absolutely to everything from God's Word. They will not listen, they are indifferent. They have been caught in the world and its pleasure, and they have no time to listen to the Word of Divine grace. What is to happen them?" What answer is to be given? What can we do in order that the members of their homes shall be brought into Divine protection? There is only one thing here to suggest, and that is in regard to prayer. There is surely an agony of prayer. It is that which seems to be in the prophet's description, "Pangs have taken hold upon me, as the pangs of a woman that travaileth. My heart fainteth; fearfulness affrighted me".

I once saw a woman, whose husband was dying. He began the struggle of his last moments, and the poor woman, who had not, till then, believed that such a thing could happen to her husband, flung herself upon the floor, crying out in her agony, "O God, my husband! my husband! my husband!"—and he was gone! He had breathed his last. She was in agony when she realized that he was going. And, if we realized the awful tribulation that is coming upon this world, according to God's Word, we should be terribly in earnest to see to it that at least the members of our own household are seeking to inquire about the things here spoken.

There is something else in the ninth verse: "And, behold, here cometh a chariot of men, with a couple of horsemen. And he answered and said, Babylon is fallen, is fallen; and all the graven images of her gods he hath broken upon the ground." It is not—"Babylon **will** fall;" but "Babylon is fallen, is fallen". Then he goes on to describe that significance of this fall, "and all the graven images of her gods he hath broken unto the ground".

Very few may be able to see much importance in regard to the description here given. But when we repeat the words, "Babylon is fallen", we find at once that they have a familiar sound. We have heard the saying before. We find it in the Book of Revelation: "And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication" *(Rev. 14:8)*. Then in the fifteenth chapter of the same Book of Revelation, the Lord speaks of His coming to this world as a thief, and blessed is he that watcheth and keepeth his garments, lest he walk naked and they see his shame. That is, they should see to it that they are living right before God, that their religion is not pretense as to the covering of their nakedness before God.

You remember how, in the Book of Revelation, the Lord speaks from Heaven regarding the last days of Christendom, showing that religious professors will come to say: "I am rich, and increased with goods, and have need of nothing". But the Lord answers back, "Thou art wretched, and miserable, and poor, and blind, and naked", and the blessed Lord from the throne of Glory says, "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame" *(Rev. 16:15)*. And in the 19th verse of that same chapter it tells how the city was defeated, and how the cities of the nations fell, and how that great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of His wrath.

False Religion

John is impelled, immediately afterwards, to come along with the angel, and he then sees the fulfilment of the ultimate Babylonian judgment. He beholds a woman arrayed in purple and scarlet color, and having upon her forehead a name written, **"Mystery, Babylon the great, the mother of harlots and abominations of the earth"**. That is God's picture concerning the origin of every kind of false religion that has operated in the life of this world. This is the mother, the original source of every false religion among men.

There are two kinds of religion only in this world; one is good religion; the other is bad. Babylon is the mother of all bad religion. Good religion comes from God and shows God's only Way of Salvation; but Babylon has been engaged all the time in perverting the understanding of men regarding the Divine method for the saving of men, from the beginning of everything right down to the time of the end. Why do I bring that in just now? Because it is here in our text. Do you not see that the prophetic vision of the 21st chapter of Isaiah plainly indicates that the time is coming, the time of the end, when this culmination will take place? The prophet cries, "Babylon is fallen", because every form of false religion is then to be Divinely judged at the time when this prophetic picture is having its complete unfolding.

(To be continued.)

SELF-SURRENDER

C. H. MACKINTOSH

"If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfil ye my joy, that ye may be likeminded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vain glory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you which was also in Christ Jesus, who, being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the Cross" *(Phil. 2:1-8)*.

In this great passage there is found the Divine remedy for envy and jealousy, strife and vain glory—for self-occupation, in short, in all its hideous forms. The inspired penman introduces to our hearts the self-emptied, humble, obedient Man, Christ Jesus. Here was One who possessed all power in heaven and earth. Divine majesty and glory belonged to Him. He was God over all, blessed for ever. By Him all things were made, and by Him they subsist. And yet He appeared in this world as a poor man—a servant—one who had not where to lay His head. The foxes and the fowls, the creatures of His formation, were better provided for than He, their Maker. They had a place to rest in. He had none. "He made himself of no reputation". He never thought of Himself at all. He thought of others, cared for them, laboured for them, wept with them, ministered to them; but He never did a thing for Himself. We never find Him taking care to supply Himself with aught. His was a life of perfect self-surrender. He who was everything, made Himself nothing. He stood in perfect contrast with the first Adam, who being but a man, thought to make himself like God, and became the serpent's slave. The Lord Jesus, who was the Most High God, took the very lowest place amongst men. It is utterly impossible that any man can ever take so low a place as Jesus. The word is, "He made himself of no reputation". He went so low that no one could possibly put Him lower. "He became obedient unto death, even the death of the Cross".

And, be it observed, that the Cross is here viewed as the consummation of a life of obedience—the completion of a work of self-surrender. It is what we may call, to use a Levitical term, the burnt-offering aspect of the death of Christ, rather than the sin-offering. True it is, most blessedly true, that the selfsame act which consummated a life of obedience, did also put away sin; but in the passage now before us, sin-bearing is not so much the thought as self-surrender. Jesus gave up all. He laid aside His glory, and came down into this poor world; and when He came, He eschewed all human pomp and grandeur, and became a poor man. His parents were poor. They were only able to procure the lowest grade of sacrifice which the Law admitted for the poor; not a bullock, not a lamb, but a pair of turtle doves *(Compare Lev. 15:29; Luke 3:24)*. He Himself worked, and was known as a carpenter. Nor are we to miss the moral force of this fact, by saying that every Jew was brought up to some trade. Our Lord Jesus Christ did really take a low place. The very town where He was brought up was a proverb of reproach. He was called "The Nazarene". And it was asked, with a sneer of contempt, "Is not this the carpenter"? He was a root out of dry ground. He had no form or comeliness, no beauty in man's eye. He was the despised, neglected, self-emptied, meek, and lowly man, from first to last. He gave up all, even to life itself. In a word, His self-surrender was complete.

And now, mark the result. "Wherefore God also hath highly exalted Him, and given Him a name which is above every name; that at the Name of Jesus every knee shall bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father".

The blessed Lord Jesus took the very lowest place; but God has given Him the very highest. He made Himself nothing; but God has made Him everything. He said, "I am a worm and no man;" but God has set Him as Head over all. He went into the

very dust of death; but God has placed Him on the throne of the Majesty in the heavens.

What does all this teach us? It teaches us that the way to get up is to get down. This is a grand lesson, and one which we very much need to learn. It would effectually deliver us from envy and jealousy, from strife and vain glory, from self-importance and self-occupation. God will assuredly exalt those who, in the spirit and mind of Christ, take the low place; and, on the other hand, He will, as assuredly, abase those who seek to be somebody.

Oh! to be nothing! This is true liberty, true happiness, true moral elevation. And then what intense power of attraction in one who makes nothing of himself! And, on the other hand, how repulsive is a pushing, forward, elbowing, self-exalting spirit! How utterly unworthy of one bearing the Name of Him who made Himself of no reputation! May we not set it down as a fixed truth that ambition cannot possibly live in the presence of One who emptied Himself? No doubt. An ambitious Christian is a flagrant contradiction.

But there are other samples of self-surrender presented to us in this exquisite Philippians 2; inferior no doubt to the Divine Model at which we have been gazing, for in this, as in all things else, Jesus must have the pre-eminence. Still, though inferior and imperfect, they are deeply interesting and valuable to us. Look at Paul. See how deeply he had drunk into his Master's spirit of self-surrender. Hearken to the following accents from one who, naturally, would have allowed none to outstrip him in his career of ambition. "Yea", he says, "and if I be poured forth (as a drink offering) upon the sacrifice and service of your faith, I joy, and rejoice with you all" *(vs. 17)*.

This is uncommonly fine. Paul was ready to be nothing—to be spent—to be poured forth as a libation upon the Philippians' sacrifice. It mattered not to him who presented the sacrifice, or who performed the service, provided the thing was done. Does not this put some of us to the blush? How little do we know of this excellent spirit! How prone we are to attach importance to work if we ourselves have aught to do with it! How little able to joy and rejoice with others in their sacrifice and service! Our work, our preaching, our writing, have an interest in our view quite different from those of any one else. In a word, **self**, self, detestable self, creeps in, even in that which seems to be the service of Christ. We are drawn to those who think well of us and of our work, and retire from those who think otherwise. All this needs to be judged. It is unlike Christ, and unworthy of those who bear His holy Name. Paul had so learnt Christ as to be able to rejoice in the work and service of others as well as in his own; and even where Christ was preached of contention, he could rejoice.

Then, again, look at Paul's son, Timothy. Hearken to the glowing testimony borne to him by the pen of inspiration. "But I trust in the Lord Jesus to send Timotheus shortly unto you, that I also may be of good comfort, when I know your state. For I have no man likeminded, who will naturally care for your state. For all seek their own, not the things which are Jesus Christ's. But ye know the proof of him, that, as a son with the father, he hath served with me in the Gospel" *(vss. 19-22)*.

Here was self-surrender. Timothy naturally cared for the saints; and that, too, at a moment when all sought their own things. And yet, dear as Timothy was to Paul's heart—valuable as such a self-denying servant must have been to him in the work of the Gospel, he was willing to part with him for the sake of the church. Timothy, likewise, was willing to be separated from his invaluable friend and father in the faith, in order to ease his anxious mind in reference to the state of the Philippians. This was indeed giving "proof" of real devotedness and self-surrender. Timothy did not talk of these things; he practised them. He did not make a parade of his doings; but Paul, by the Holy Ghost, engraved them on a tablet from which they can never be erased. This was infinitely better. Let another praise thee, and not thyself. Timothy made nothing of himself, but Paul made a great deal of him. This is Divine. The sure way to get up is to go down. Such is the law of the heavenly road. A man who makes much of himself saves others the trouble of doing so. There is no possible use in two persons doing the same thing. Self-importance is a noxious weed nowhere to be found in the entire range of the new creation. It is, alas! often found in the ways of those who profess to belong to that blessed and holy creation: but it is not of heavenly growth. It is of fallen nature—a weed that grows luxuriantly in the soil of this world. The men of this age think it laudable to push and make way for themselves. A bustling, self-important, pretentious style takes with the children of this generation. But our Heavenly Master was the direct opposite of all this. He who made the worlds, stopped to wash a disciple's feet *(John 13)*; and if we are like Him we shall do the same. There is nothing more foreign in the thoughts of God, the mind of Heaven, the spirit of Jesus, than self-importance and self-occupation. And, on the other hand, there is nothing that savours so of God, of Heaven, and of Jesus, as self-surrender.

Look, once more, reader, at our picture in Philippians 2. Examine, with special care, that figure which occupies a very prominent place. It is Epaphroditus. Who was he? Was he a great preacher—a very eloquent speaker—a pre-eminently gifted brother? We are not told. But this we are told—and told right powerfully and touchingly; he was one who exhibited a lovely spirit of self-surrender. This is better than all the gifts and eloquence, power and learning, that could possibly be concentrated in any single individual. Epaphroditus was one of that illustrious class who seek to make nothing of themselves; and, as a consequence, the inspired Apostle spares no pains to exalt him. Hear how he expatiates upon the actings of this singularly attractive personage. "Yet I supposed it necessary to send unto you Epaphroditus, my brother and companion in labour, and fellow soldier, but your messenger, and he that ministered to my wants".

What a cluster of dignities! What a brilliant array of titles! How little did this dear and unpretending servant of Christ imagine that he was to have such a monument erected to his memory! But the Lord will never suffer the fruits of self-sacrifice to wither, nor the name of the self-emptied to sink into oblivion. Hence it is that the name of one who, otherwise, might never have been heard of, shines on the page of inspiration, as the brother, companion, and fellow soldier of the great Apostle of the Gentiles.

But what did this remarkable man do? Did he spend a princely fortune in the cause of Christ? We are not told; but we are told what is far better—he spent himself. This is the grand point for us to seize and ponder. It was not the surrender of his fortune, merely, but the surrender of himself. Let us hearken to the record concerning one of the true David's mighty men. "He longed after you all, and was full of heaviness". Why? Was it because he was sick? because of his pains, and aches, and privations? Nothing of the sort. Epaphroditus did not belong to the generation of whiners and complainers. He was thinking of others. "He was full of heaviness, because that ye had heard that he had been sick". How lovely! He was occupied about the Philippians and their sorrow about him. The only thing that affected him in his illness was the thought of how it would affect them. Perfectly exquisite! This honoured servant of Christ had brought himself to death's door to serve others, and when there, in place of being occupied about himself and his ailments, he was thinking of the sorrow of others. "He was sick and nigh unto death: but God had mercy on him; and not on him only, but on me also, lest I should have sorrow upon sorrow".

Can aught be more morally beautiful than this? It is one of the rarest pictures ever presented to the human eye. There is Epaphroditus, nigh unto death for the sake of others; but he is full of sorrow about the Philippians; and the Philippians are full of sorrow about him; Paul is full of sorrow about both, and God comes and mingles Himself with the scene, and, in mercy to all, raises up the loved one from the bed of death.

And then mark the tender solicitude of the blessed Apostle. It is like some tender mother sending her darling son away, and committing him, with fond earnestness, to the care of some friend. "I sent him therefore the more carefully, that, when ye see him again, ye may rejoice, and that I may be the less sorrowful. Receive him therefore in the Lord with all gladness; and hold such in reputation". Why? Was it because of his gifts, his rank, or his wealth? No; but because of his self-surrender. "Because for the work of Christ he was nigh unto death, not regarding his life, to supply your lack of service toward me". Oh! dear Christian reader, let us think on these things. We have introduced you to a picture, and we leave you to gaze upon it. The grouping is Divine. There is a moral line running through the entire scene, and linking the figures into one striking group. It is like the anointing of the true Aaron, and the oil flowing down to the skirts of his garments. We have the blessed Lord, perfect in His self-surrender, as in all beside; and then we have Paul, Timothy, and Epaphroditus, each, in his measure, exhibiting the rare and lovely grace of self-surrender.

DENSE IGNORANCE OF THE PRESENT AGE

By Chas. F. Reitzel,

Author and Bible Teacher, Altoona, Pa.

It is appalling to note the dense spiritual ignorance of this "present evil age". It shows itself in a thousand forms. Besides, it is so general; it can be found in every walk of life. The learned scientist is as much affected by it as the untutored peasant. But in nothing is this ignorance more manifest than in respect to the return of the Lord.

And it is all because they do not know the Scriptures. "Ye do err", said Jesus, "not knowing the Scriptures nor the power of God". And the reason they do not know the Scriptures is because they are void of an experiential knowledge of the Holy Spirit or "power of God". As Paul says, "The things of God knoweth no man, but the Spirit of God".

But the world, as well as the carnal Christian, may acquire a head knowledge of spiritual truth. But the Lord pity the poor souls who are compelled to sit under their instructions when they attempt to teach the truth. For example, whenever there is a phenomenon of any kind, the world, in its attempt to give a spiritual interpretation to it, generally flies to one or the other of two conclusions, to wit: First, those who have heard of the Coming of the Lord are likely to say in the face of any mysterious manifestation, "The Lord is coming." On the other hand, if they have never heard of a returning Lord, they are apt to say, "The world is coming to an end." Now while this first explanation, on the surface at least, sounds fairly orthodox, yet an illustration or two will show how far afield it is from the truth. At best, it is but a bungling hit-or-miss deduction.

A few years since, when the aurora borealis or "northern lights" were specially brilliant, hundreds of people thought the coming of the Lord was about to take place. What strange notions we are apt to fall into when we do not know the Word of God. Note the fatal weakness of such an interpretation. The Word says, "As the lightning cometh out of the **east** and shineth even unto the **west,** SO shall also the Coming of the Son of Man be" *(Matt. 24:27)*. Now everybody knows that the aurora borealis comes out of the **north** and shines toward the **south.** Quite a difference, isn't it?

Furthermore, the Coming of Christ referred to in the verse just quoted has to do with His coming **with** His saints. But before He comes **with** His saints He must come **for** His saints. So any phenomenon that is seen now must not and can not be interpreted as presaging the Return of the Lord to earth. It is not possible that this second phase of His Coming (if we may call it such) can take place so long as the Church is still here on earth. And furthermore, it cannot be interpreted as a sign of the rapture, for this blessedly and glorious event will take place unexpectedly and unheralded.

But this gross spiritual ignorance is also seen in respect to the appearances of false christs. For instance, a few years since a report appeared in some of the daily papers, telling of a man in British India who "claimed to be Christ." He had learned something about Christ's Coming from some Christian tribe, and "then decided to set himself up as the returning Messiah."

There will be "false christs," and plenty of them, as the Word predicts. They appeared at Christ's first coming, and there will be "many" of them making their appearance before His second advent. But persons well grounded in the Word will not be disturbed or led astray by any announcements similar to the above. The action of this false messiah, like nearly all of their kind, has, at least, several very serious defects.

First, He appeared on **earth** and that **before** the time of the rapture. Now every truly intelligent student of the Word knows that it is not yet time for Jesus to come to the **earth,** for His coming to **earth** will take place **after** He has come into the air in the rapture. Hence, as before stated, so long as the Church is on earth it is quite evident that the Lord will not appear on earth. Hence the appearance of this false christ was a trifle previous. But after the Church is gone the world may look for any number of false christs. This will be in the tribulation period, preceding the Return of Christ to reign on the earth.

In the second place, this false messiah put in his appearance in **British India.** When the Lord returns His feet shall stand "upon the **Mount of Olives**". But in case there should be two places called by that name, and lest the reader should become confused as to which Mount of Olives the Holy Spirit had in mind, He explicitly states, "The Mount of Olives which is **before Jerusalem** on the **east**".

And beloved, do not allow the coming of **false** christs to cause you to cast overboard your hope of the coming of the **true** Christ. The counterfeit of anything always proves or presupposes the presence of the real or true. So inasmuch as there are counterfeits of the Return of the Lord it is conclusive evidence that there is to be somewhere and some time a real and literal return of the true Christ, the Christ of God. Let us watch and wait for Him, and in the meantime let us faithfully serve the living and true God.

TENNYSON'S PRACTICE OF THE PRESENCE OF GOD

We know very little about Tennyson's inner religious life. His splendid biography recently published is remarkably silent concerning his religious experiences; but a favorite niece of his, who had many walks and talks with her uncle, has revealed in a recent magazine more of his inmost religious life than the world has ever before known, and proves that the great poet, though so reticent concerning his inner life, was in the deepest sense a comrade of the Quiet Hour. As they were walking together on the beautiful downs on the Isle of Wight, with the sounding sea ever in their ears, and God's bright skies and great plains above and about them, he said to her: "God is with us now on this down, just as truly as Christ was with the two disciples on their way to Emmaus. We cannot see Him, but the Father and the Saviour and the Spirit are nearer, perhaps, now than then to those who are not in the actual and real presence of God and His Christ, with all who yearn for Him."

"I said," writes the niece, "that such a near, actual presence would be awful to most people."

"Surely the love of God takes away and makes us forget all our fear," answered Tennyson. "I should be sorely afraid to live my life without God's presence, but to feel that He is by my side now, just as much as you are—that is the very joy of my heart."

"And I looked on Tennyson as he spoke, and the glory of God rested on his face, and I felt that the presence of God overshadowed him."—*Michigan Christian Advocate.*

There is no true security save in a profound belief in the verbal and plenary inspiration of the Scriptures and in its supreme authority.—*Selected.*

FROM ONE WRITER'S HEART

I have felt keenly this past winter the awful "anti-Christ" spirit that prevails among both Jews and Gentiles, and it seems to be growing stronger all the time. In addition to this, many Christians are in distress from one cause or another, and our dear Lord's work is hindered in many different ways and places. I was speaking of this to a Christian sister recently, and she described these conditions as "the devil's last lick," before our Lord's Return. When I try to pray for so many distressing things, there seems to be just one prayer that completely covers all, and that is that our blessed Lord will come, and bring in His eternal peace.

READY COMPASSION

Whenever a cry of need came to the Apostle Paul, he never had to create his pity—the pity was there waiting for the cry to come, but the trouble about you and me and many of us is that when the cry of need comes to us our compassion has to be roused, it is not ready, nor alert, not the wakefulness of the unsleeping love of Christ. Our compassion is not like a golden harvest waiting to be reaped—it is something that has to be worked up, manufactured, a summary creation, and not the fine slow product of the soul.—*J. H. Jowett.*

OUR SUBTLE ENEMY

(Continued from page 3.)

out of its wretched victims. Because the damsel had been delivered from the evil spirit, the Apostles were "shamefully treated" and cruelly beaten. Had they allied themselves with Satan, when he sought to accomplish this purpose through the testimony of the damsel concerning them, they would undoubtedly have fared well at Philippi, and received the patronage of the public-spirited citizens and the world. But this they would not do, and therefore brought upon themselves persecution and suffering. Because Satan failed in his scheme of deception he inspired bitter persecution against the servants of the Lord. And this is his method still. Shall we compromise with evil, listen to Satan and avoid persecution, or, shall we be true to the Lord and His Word and brave it and endure it? God grant it may be the latter. And let it be remembered that our safety against compromise lies in taking a bold and decisive stand for the Lord and His Word.

It is said that in a shipping disaster of Samoa, the way in which the British man-of-war, the "Calliope", escaped, is suggestive. Her machinery was very powerful, and just as she was about to strike the reef, she raised her anchors, and, right in the face of of the terrible storm, steamed out of the harbor and into the open sea, where she safely outrode the storm. In the Christian life there are times when safety is only to be found in like decisiveness and boldness. The servant of the Lord, too, meets times of trial and temptation to compromise when his only safety lies in like decisiveness and boldness. Strengthened with might by the Holy Spirit in the inner man, the child of God, as well as the servant of the Lord must bravely go forth to meet the armies of evil, and to boldly stand out against their attacks, where they be in the form of solicitation to compromise with evil or of opposition and persecution.

GENTILE DEPARTMENT

Continuing the Russia Evangelization Society

STATEMENT OF INFORMATION

The American-European Fellowship, 156 Fifth Avenue, New York City, publishes "The European Harvest Field" and maintains at the above address a business office for the receipt and distribution of gifts for European Missions. Care is exercised to affiliate only with thoroughly evangelical individuals and institutions. Friends contributing to these missionary activities are requested to indicate their own desire as to the use of their gifts. Make all checks, drafts and money orders payable to Col. E. N. Sanctuary, Treasurer; in Canada to Mr. Wilson Fenton, 50 Main Street, Toronto.

The missionary activities extend to the following places and parties:

RUSSIA—The All-Russian Union of Evangelical Christians, the All-Russian Baptist Union and unattached missionaries and Gospel Associations in various parts of Russia and Siberia.

UKRAINIA—The Kiev Union of Evangelical Christians.

GERMANY—The Bible School, Missionary work and publications of the Light in the East Society; Pastor Lohman's Bible School.

AUSTRIA—Pastor Pfarar Monsky's Mission in Vienna, with seven workers.

HUNGARY—Mr. Eugene Nagy.

POLAND—John Kovalchuck, Wladyslaw Gielec, George Nazaruk, J. Perelman, Fred Stetler, Josef Mrozek.

ROUMANIA—Mr. and Mrs. Richard Hill; Mr. Josef Meumokr.

CZECHOSLOVAKIA—Charles Lukesh, Edna Kauffman, Miss Hollas, Prof. V. Martcinkovsky, J. Juk.

FINLAND—A. V. Dobrinin, his monthly magazine, "Faithfulness"; read by Russians in 38 countries.

BULGARIA—Paul L. Mishkoff, two colporteurs, two Bible women, a Bible Hall and reading room, the monthly magazine "Spiritual Renewal." Miss Pavlina Dimkova.

"MEN OUGHT ALWAYS TO PRAY AND NOT TO FAINT"

MARGARET M. GRIFFITH

This month as we go to prayer daily for the work of the Fellowship, may we recall the widow who prayed the importunate prayer. She received her answer from an unjust judge because she continued to come and would not be denied. The original of Luke 18:5 is literally rendered: "I will avenge her, lest in her frenzy, she slap me on the face".

We come to a just judge and He is our loving Father. With Him we have an advocate to plead our case, and the Holy Spirit to help us in our intercessions. Can we doubt? And yet we read, "When the Son of Man cometh will He find faith on the earth"?

In these days of testing when many are discouraged and fainting, let us keep ourselves in the love of God. This little poem written by an idiot boy is a marvelous revelation of the love of God.

"Could we with ink the ocean fill,
Were every blade of grass a quill,
Were the whole world a parchment made
And every man a scribe by trade
To write the love of God,
Would drain the ocean dry,
Nor would the scroll contain the whole,
Though stretched from sky to sky".

October second, third, and fourth were set apart for special prayer for Russia and Europe.

November second, third, and fourth will likewise be set apart for prayer, with sessions morning, afternoon and evening. Will each of you seek to gather a group together for prayer during these days. Let us mark them as most important.

Below are the requests for definite intercessory prayer.

1. Mr. Prochanoff's work in Russia. Recently he moved his office from Chicago to New York to work in closer cooperation with the Fellowship. Four thousand groups of believers, his magazine "The Christian" and the Bible College at Leningrad. Pray for all leaders in Russia.

2. Pray for Bibles for Russia's millions.

3. Pray for Mr. Dobrinin's ministry in Finland and the Baltic States through his magazine "Faithfulness" and Evangelism. He can not print enough magazines for the Russian Refugees in thirty-eight countries for lack of means.

4. Pray for a greater awakening in Germany and the more Christian lands of Europe.

5. Pray for the Radost Bible School expected to be reopened upon Mr. Gitlin's return next winter and all Jewish work in Russia and Europe. God is blessing and the harvest is ripe. All workers have more than they can do. Professor Martcinkovsky longs to visit Serbia, Jugo-Slavia, Esthonia and other countries to bring Christ to the millions who have never heard, and he knows the languages. What a blessed ministry he has among Jew and Gentile. Recently he gave his first public address in the Polish language in Warsaw. Volhynia is open to him. Three hundred Jews were in his Bible class in Prague. Most of them University students. He lives quite often in the villages next to the horses and cows.

6. Pray for Mr. and Mrs. Charles Lukesh. They are trusting for a new Gospel Hall and a larger tract ministry.

7. Mr. and Mrs. Richard Hill have just returned to their field of labor after a rest. They long to cover Roumania with the Gospel through the printed page, and need more native workers.

8. Pray for Paul Mishkoff and his workers in Bulgaria. The recent earthquake shook that land. A picture received shows Mr. Mishkoff with 2,000 kneeling in the mud in prayer in the open air. A spiritual awakening next to that in Russia is going on there.

All these countries are open to the Gospel now, and a great harvest may be reaped before it is too late, if we go forth and reap.

9. Mr. Jonke is doing a splendid work in Serbia. We hope soon to print a letter from him.

10. Pray for Pastor Monsky and his seven mission stations in Austria. In these war-torn lands they are ready to come to Christ; how sad there are so few ready to lead them out of darkness into His marvelous light.

WORD FROM JOSEPH FLACKS FROM FAR AWAY CHINA

Our readers know about our friend and brother, the Hebrew Christian Evangelist, Joseph Flacks, who has been for some considerable time past in China, laboring among the missionaries there. We pass on the following communication for their perusal. We ask all our readers to join us in prayer for Brother Flacks that he may be definitely led of the Lord and made a great blessing to multitudes of souls.—*Editor.*

Pei Tai Ho, Chili, North China, Aug. 11, 1928.

MY DEAR BROTHER HOTTEL:

Happily, I learned this morning of your new position in the Lord's harvest field, and wish to assure you of my continued interest in His work through you even as I have been from the first day of our acquaintance till now.

That you also may know my affairs, I wish to say briefly because of the press of the work and shortness of time to do it in:—

The Lord has surely opened an effectual door to me in the land of idols, war-lords, famines, and modernism in the Christian field. More disturbing than the latter is "fanaticism" among the otherwise fundamentalist element. Many are swayed upon the foundation Rock to and fro by "every WINDY doctrine" Satan blows up, causing much confusion in the camp of the orthodox people. Praise Him for leading me up and down the land and using the "sword of the Spirit" to cut away the wild flesh from many well-meaning but easily deceived souls. Mutitudes have been delivered from the snares of Satan-prevailing errors. Some, who are living on the "sea-weeds" of error have been angered because "I refused to have fellowship with the works of darkness" though I count them not as my enemies, and hence have admonished them as brothers.

I have spent four months in blessed ministries through the Provinces of far away Yunnan, Fukien, Kwangtun; in Indo-China and in the City and vicinity of Hong Kong and at Macao. Since the first week of July, I have been up in the northern section of the country, Tsingtao, in Shantung and now in this place, and the Lord has gone before and is with us and blessing richly. Traveling in China is tremendously trying and taxing the body to the limit, but the Lord sustains and renews strength for the yoke He places upon His servant.

After a brief visit in Tien Tsin, when my present ministry is ended, to have fellowship with some of my children-by-the-Gospel and some prominent Chinese brethren, servants of the most High, I am to travel back to Shantung for Conference in "The Truest" Theological Seminary in China, at Tung Hsien, at the opening of the school where a blessed season is expected from the Lord. Many churches and missions also have sent representatives while I was in Tsingtao, urging me to come to them for Evangelistic meetings and Bible teaching. As the Lord will give strength "I shall not be disobedient to the heavenly calling" neither shall I run away from China before the Lord's plan for His servant is fulfilled. I know you will not sin against the Lord by ceasing to pray for me when you know of His leading of His servant.

This Province as well as Shantung is in the war zone, but the war lords are not inclined to fight in the sweltering heat. What they will do when it cools down remains to be seen. We are safe in His keeping who calleth us.

Praying for you and all co-laborers with you in the A. E. F. and with love in our Head and Leader, I am sincerely yours in Him,

J. S. FLACKS.

A GRATEFUL ACKNOWLEDGMENT

Our readers will note the reference made to a small debt of $50.00 on the meeting house recently completed. We print the picture of the building in order that the readers may have an idea what it is like. Who will send the $50.00 to cancel this debt? We shall be delighted to pass it on.—*Editor.*

July 16, 1928

DEAR BRETHREN:—

Greetings in the Name of Jesus Christ to you all my dear brethren and sisters in Christ Jesus. Dear Brethren, I received your full payment for June. I thank you all very, very much. You see my distribution! I am spending more than $15.00 a month because I am working for the Lord every day, going from one village to another. More than ten villages and some towns, Ostrog and Zdolbunow, I have to visit and preach the Gospel of Jesus Christ once a week.

I thank God because He always is helping me, and putting me on your hearts to remember me by sending me your good help. I am always praying for you all. May God's blessing rest upon you all, that you may be enabled to do more and more for His cause. I believe some day you will come to Poland and see the work yourself. I am sending you pictures from the building in Oisening which I just finished. May God bless you as you look on those benches and very, very poor inside, but we enjoy it very, very much.

We have a debt on it of more than $50.00. Will you help us to pray that God may send us payment for to cancel this debt, because we need it just now? All my church people are sending you, the Good American Christians, hearty greetings through Jesus Christ. Your best brother in Christ Jesus,

G. NAZARUK.

THE MISSIONARY IN HUNGARY

H. M. Vatarchel, July 24

Here is a man, retired on a pension and able to live at ease in America, who chose rather to return to his native land of Hungary as a witness for our Lord. As his support is already provided, there is only the prayer gift remaining. Pray for him and his home land.

DEAR BRETHREN:—

As your missionary representative in this, my native land, let me write of some of my experiences and observations since my arrival here in Hungary. I have been received with the utmost courtesy and consideration by all in this sweet land of Hungary. Low or high in rank, every one has honored me with such hospitality as is unknown in most lands. I rejoice at this primarily because the way of approach and a hearing seems assured. Yet I am conscious of the fact that I must be cautious. I am looking into conditions in every direction and can safely say that Jesus Christ is needed here as much as elsewhere. I lose no opportunity in serving Him on every occasion the best I know how.

This is harvest time in this fertile rich grain growing section of Hungary. It is the busiest time of the year. Relatives and school-mates are inviting me to their large and prosperous farms, most of them well-to-do and cultured. On these occasions I take every suitable opportunity to further my objective: that of winning them to a loving allegiance to the Person of Jesus Christ.

As you know, I brought an Orthophonic Victrola with me. I also brought one hundred and thirty sacred song records. Among these I have the Hallelujah Chorus sung by 150 voices of Trinity Choir. It is very likely the only one in Hungary and the wonder of the town. Upon my offer for a public introduction I was requested to do this in the Casino, the most influential society of this town of 60,000 souls.

Thus my joy in securing a large audience to the inspiring rendering of the Hallelujah Chorus and other sacred songs will be complete. Besides, this will further advance my contact and approach to them and getting a hearing for my appeal in His behalf. To further strengthen my position here by getting on more or less an equal footing, I have bought a home-site for $700 (Am. Value) I believe my remaining little cash will be sufficient to complete building operations which are now proceeding. Whatever I do, let me assure you it is always primarily for Him.

I need not say how much I miss the sweet church services in the familiar English; John Street and Fulton Street noon-day meetings, the many good books borrowed from the libraries, the Gospel services, etc., etc. All these I miss very much indeed. Upon recollection, a heaviness of heart comes over me which however, on a moment's further reflection is gone through the love of Christ. The relief comes when I consider that it is not that I love these former things little, but I love the Latter One more. I ask you to give your prayerful suggestions as guidance in my work. You know how refreshing it is to receive news from afar; give me the joy of having an occasional letter at least. You have also mentioned the possibility of your visiting here. It will be a joy to welcome you in my home which is to be completed by October 25th next. With best wishes to you and Society,

Sincerely yours,
EUGENE NAGY.

AN APPEAL FROM A WORKER IN ASCH

Asch, July 9, 1928

MY DEAR PASTOR PALMER:

In one of your letters of April 1925, addressed to Uttewgl, Switzerland, you mentioned I should write you once in a while. I addressed you in 1926 a letter with a request for help in behalf of the bride of Mr. Hans Sabidussi's from Craz and I took pleasure in telling you that your gift brought a deep spiritual blessing with it.

Mr. Sadidussi and his bride became interested in one another attending the same course of Bible study, so I was told.

To-day I am again in need, in connection with my service, and I truly believe that the Lord Himself has reminded me of you, dear Pastor Palmer, due to your brotherly sympathy and your fine work in Central Europe.

The example of your love and faith has brought others to a greater giving up of self, in order to consecrate their lives to our Master.

I wrote you already sometime ago that soon after the death of my father and mother I returned to the home of my parents and made of it a Home for the Needy, in the sense of a Christian Rest Home. But the circumstances changed due to the death of one of my sisters-in-law and due to some other circumstances. Soon after that a young believing sister took the responsibilities in the Rest Home and I was again guided to Aschreich, and I entered the Deaconesses Home in Callenkirchen near Linz in the Upper part of Austria, in the same home where you were. I was accepted as a new Deaconess on trial. From there I was sent as a District Nurse and Superintendent of an Evangelical Home for Girls, to Asch, in Bohmen. God has blessed the work, so that I was delivered from the care of the sick and was able to give my full time to do the work among the young people. At the same time I gave lessons to the women and introduced evangelization.

Asch is a manufacturing city. Its population touches 25,000 inhabitants, 16,000 of which are belonging to the Protestant church, i.e., they are Lutherans, and for these 16,000 Protestants there are for the present, two pastors. There are no District Sisters, (Nurses), but there are some among the Adventists, as well as among a small community of a Society of Theosophists. I was asking God to direct me to such a place that had no Christian workers and He did so.

Nobody knows about the life of faith here, but for a short time this community has had a very deeply spiritual young Pastor, who was simply forced to leave and I am the next one after he left. The rest of the Ministers are jealous of our work and are **not** helping the Home for Girls at all. We even do not have our own place to hold religious meetings.

For the large number of the Protestant working-men there are no day homes for their small children and no other kind of a home. We would be only too glad to arrange such in connection with our own Home for Girls. It would be fine if we also could keep a cheap kitchen for the working men, naturally without any alcohol. I have already invested all the money that was left for me after my parents' death, about 15,000 Swiss Francs, which I gave into the Lord's business and started to erect a building in the hope that the Church Community would give us, free of charge, a place to build on, but even this plan failed. We are not helped by anyone. I truly believe that God Himself does not want us to become so much dependent on these people and that it is in His purpose to help us in a different way. I am quiet in the depth of my soul and know that if it is according to His will that we should build He will also send us the money needed for this purpose.

The social conditions in Czechoslovakia are very depressing. We have at present fifty millionaires, (in the money used in Czechoslovakia) and all the rest are the poorest women, who are very badly paid. How can they believe in love when they never see the expression of it, but we are anxious to prove the contrary. The middle class has no money and my friends in Germany have lost some money, so that I do not know where to address myself. Would you like, dear Pastor Palmer, to help us a little bit? We are in need of about 1,000 francs. Oh, please do request the Sisters over there or perhaps some wealthy gentlemen, who would like to serve the Lord. The time is flying.

A fine English Brother, living in Zurich, would like to look over my plans of the building, and if you feel like it, he will be glad to give you any information which you desire.

Once more, we have no prospects whatsoever to start our work, if not able to do so on our own ground. We would like to start a Sunday School, a work among the Young People, then a work among women and men. The lack of knowledge and understanding of God's Word is exceedingly great. The youth are running into sin and nobody is there to warn them. Oh, please, dear Brother Palmer, do help us soon!

Yours, bound in the Lord,
SISTER MAGDA SCHNEYDER.

RELIEVING THE SUFFERERS IN BULGARIA

Sofia July 13

DEAR BRETHREN:—

Mr. Stoyan Omarchevsky, whom you know and met in New York, spoke last Sunday in Philippople and said: 'Rev. Norman Smith, General Sec. of R. E. S. was the first man to publish the news about the Bulgarian Earthquake, well informed by your citizen, Rev. Paul L. Miskkoff."

I am empowered to express the gratitude of hundreds of Bulgarian families who received clothing and money. They recognize sincerely the sympathy and aid which have been expressed in the present ordeal.

The American people must know that here it is not one town as in Corinth, but 142 towns and villages with population of 515,000, of which 265,000 are shelterless until sufficient tents and huts can be erected. It was only due to God's mercy that thousands were not killed with the very first shock. Had it occurred during the daytime when the factories were filled with some 18,000 workers usually, or during the night when all were abed, the loss of life would have been appalling.

Just think of this: 13,800 houses have been destroyed and 18,300 houses were so damaged as to be considered uninhabitable!

About one pound of bread per person is given each day to the needy—free. At first 40,000 loaves were distributed daily, but now only half that number.

Two public kitchens have been established, giving good nourishing soup to the poorest. Children between the ages of 3 and 10 years are gathered for one meal a day. Perhaps the most touching work is the care of the newborn babies; 117 were registered during the first two weeks and in many cases the mothers could supply no milk.

We ask your further liberal assistance to relieve these distressed earthquake sufferers.

God is blessing also our Evangelistic efforts in Philippople. We continue our open-air meetings with great results. Pray for this work. In bonds of Christian fellowship I remain as ever Faithfully and prayerfully yours,
P. L. MISHKOFF.

THE WORK ADVANCES IN POLAND

Luniniec, Poland July 27

DEAR BRETHREN:—

Am sending you here some pictures which were taken outside of Luniniec. In a large town of Lachwa 17 souls were baptized and joined the church, and others are ready for baptism. The picture of Lachwa congregation is taken under the big trees by the riverside. The baptismal picture was taken in the town of Lachwa also. There were many people present, but only few were taken because the machine was too small. The other congregation was taken in the town of Chamlia dur-

ing the wedding of our brother and sister. And a picture which was taken during our travelling to the railroad station from the town of Zadubic.

Brother Nazaruk writes that the Lord is blessing him richly. He wishes me to come again and help him. Sincerely yours for Him J. KOVOLCHUCK.

EVANGELISTIC WORK DURING THE EARTHQUAKE IN BULGARIA

Sofia, August 2

"Among the many good results of the Earthquake in Sofia, Bulgaria, is that "The Bunardjik" (one of the hills in Philippople) became a new mount of blessing, or Zion's summit, where the words of Life are proclaimed, showing the way to God, where the sinner can find salvation through faith in Jesus Christ.

"The people heard the call, left their tents and barracks, gave up their pleasures and walks, and they all came to listen to the minister sent by God.

"He read from the Word of God, his young helper Cherneff sang some hymns, another one played the violin, while the energetic Izeff was distributing Gospels, tracts, Bibles and Dr. Blackstone's book, "Jesus is Coming".

"But Pastor Mishkoff keeps on talking; then he kneels down to pray, and all the people follow him; all kneel down in an attitude of prayer.

"I could not describe the spiritual sermons, the prayers and the public opinion about these meetings. All I can say is a prayer to Almighty God: O, Lord, give us more men like Paul. Give us O, Lord, such revival meetings all over the country, and let the Word of God fall as rain to the thirsty soul, so that many turn in faith to Christ and walk in His path.

"Hail storm of Bibles and good Christian books—so I name the gesture with which Brother Mishkoff strewed the Bunardjik—the hundreds of auditors to whom he gave Bibles, Gospels, Tracts and "Jesus is Coming". The people pushed each other; they were fighting to get a Bible.

"The voice of the Evangelist was a trumpet for repentance; it was a call to the nation to return to God, and Glory to Him. Many heard the invitation and found salvation; they fell on their knees in repentance and prayed for forgiveness.

"Please, pray for this great work. Pray for the Bulgarians; they need Christ, and now is the time to bring them to the Lord."

(Written by Peter Ilieff, Treasurer of Philippople Commerce Chamber and translated by Miss Ann Mishkva.)

A FORMER PERSECUTOR STIRRED

We praise the Lord for the blessed victory Mr. and Mrs. Hill are experiencing and enjoying in Roumania. Let us unitedly and earnestly thank the Lord for the triumph of the Gospel reported, and let us also be more faithful in prayer and intercession for them, as well as for all the workers in all lands. What a privilege to stand with them in prayer!—*Editor.*

Thrilling news has been received from Missionary R. W. Hill in Roumania, that a number of evidences have come to his attention which prove that the Holy Spirit is striving with the conscience and heart of a high official in his community. Our friends have undergone much hardship at the hands of this man, and it gives them great joy to see him restless and seeking peace, and seeking it in the right direction, for only the Prince of Peace can supply that need.

This probable seeker has doubtless been influenced by another man of position, who has often visited the home of our missionaries and talked with them there. He, too, has become a believer in his heart, and after a long time of searching the Word, has come to the place where he feels it imperative to openly confess the Lord Jesus Christ as his Saviour. Is it not a privilege indeed to pray with the believers over there, that God will finish the work which He has begun, and that after the faithful years of seed-sowing in that country, there may come a bountiful harvest?

A LETTER TO AN ABSENT MISSIONARY

Mrs. R. W. Hill, missionary to Roumania, has been enjoying a brief furlough in America after several years of arduous labor in a difficult field. While she was absent she received the following letters from one of the native Christians in Siret:

"The Sunday School sends you greetings in the Name of the Lord Jesus Christ. The children are constantly asking when Auntie Hill is coming back, and each time they see me they again inquire, 'When is Auntie Hill coming back?' Thank you so much for the present, for the sand table. The children thank you also. All of the little ones are well and are longing for you to come back to teach them, with more illustrations on the sand-table.

"I want to write you regarding some of the recent happenings in this part of the country. The child of one of the brothers in G—— died, and that was the cause of great persecution of the brethren in that neighborhood. The authorities, after refusing to let the child be buried, finally allotted a piece of land for a

CHAPEL AT OZENIN, POLAND

cemetery for the believers where they could bury their dead; for they could not bury them in the cemetery of the orthodox church. The child was buried in the new cemetery, and one of the brethren preached at the grave to a very great crowd of people. While he was preaching a man struck him over the head so that he fell down, covered with blood. But he soon rose and continued to preach the Gospel, the blood pouring from his wounds. Many, as a result of this, are now coming to the meetings who never before set their feet inside the meeting house. But they attacked us so fiercely that we were compelled to leave the village. Nearly the whole population wanted to kill us.

"Two weeks after this the orthodox priest incited the people to such an extent that they took up the body and called a commission to investigate the matter. The commission, however, decided that the burial had taken place in the proper place, and that the body was to remain where it was buried. The priest, however, was not satisfied with this decision, and continued to work on the people, until they took up the body of the child and took it away, and to this day we do not know what they have done with the body. The father of the child was so misused by the people that he fell to the ground unconscious, and we thought that he was dead, but revived him after a long time. The commission decided that the brethren should bring the whole matter to court, as the people had no right to disinter the body after the authorities had granted permission for the burial. But the Lord has blessed the work so that even one of the high church officials has stepped out of the church and has become a member of our assembly. Praise God for His wonderful Gospel that can overcome all the works of Satan! Now there are ninety believers in this village where eight months ago there were only two or three. If the Lord continues to bless us as He has in the past, we will have a large assembly in a short time in this village; but we ask the brethren abroad to help us through intercession, that these persecutions may at least be milder, if not stopped, and that we may be able to further this work of the Lord without interference."

CHEERING NEWS

August 7, 1928.

MY DEAR BROTHER:

Thank you most warmly for your letter of July 21 and for the help in my work for the Gospel. I have thanked our dear Jesus. He answered mercifully our daily prayers. I thank him for your service, for all brethren of "Interbiblo" and for the good donors.

In March last I was offered 300 Russian Bibles at Riga for ten cents per copy. I ordered the Bibles, receiving them in May at Helsingfors. Then I received the bill for $30. Besides, there were receiving expenses of about $10. I am so glad now that you were kind enough to send me $50 for Bibles. The extra $10 will be used for postage to send these Bibles to many countries.

Thank you heartily for the box of Bibles which you ordered to be sent to me from Riga. Probably this box will arrive a little later. Of course your box of Bibles is additional to those which I purchased in Riga.

The famine in Latwija (a very little country) has created serious conditions. There were many sources of information, but that published by the newspaper, "Rul" was reliable. I know personally of the need of our brethren in Latwija.

I hope, (D. V.) to have a conversation with Brother Moriakov in September, when I shall go, if God will, to Esthonia. Then I shall answer your question. I am delighted with the support you have arranged for Brother Moriakov. He is a good Christian brother and fellow-worker.

Brother Badantzev, the very good evangelical worker from Harbin, China, earnestly awaits your help for his precious work among the Russians. You have already printed his letter in "The European Harvest Field." Please, dear brother, help him!

Thank you very much for notes about my work in the magazine and for all your efforts in my behalf. In your note for June entitled "Another Faithful Servant Departed," there was, I think, some misunderstanding. It should have referred to Ivan Zhidkoff and not to his son, Jacob Zhidkoff.

I have the exceedingly kind and even urgent permission of the well-known editor of "The Dawn," Dr. D. M. Panton of England, to translate and print in Russian his high spiritual works. Such permission I also have from "The Sunday School Times."

I have printed 1500 copies of the booklet, "To be Crucified with Christ." I have sent five copies to your office. Among Russian spiritual books this is considered most deep and strong.

We are indebted to our dear, honorable, elder brother, H. A. Henny of Reval, Esthonia, for his contributions to "Faithfulness." He is a regular contributor to the magazine. It is a great blessing to have such a dear coworker. From several countries I already have requests of believers for his precious booklet mentioned in the above paragraph, which not only gives knowledge but induces decision in the heart of a reader. However, as Brother Henny is an Esthonian and does not know the Russian language thoroughly, I had to translate and revise a considerable part of it.

I had a two weeks' rest for which I thank the Lord. I intended to take two more weeks but the weather was so bad that it was better

for me to work than to be out. Plenty of work always awaits its fulfilment.

Most hearty greetings and best wishes to you, your family, Miss Ivanovski and all the dear brethren of "Interbiblo."

Truly always yours in Christ,

A. DOBRININ.

AN INFORMATIONAL COMMUNICATION

Znoimo, July 9.

Bible Class of the Twelfth St. Baptist Church, Allentown, Pennsylvania.

DEAR BROTHERS AND SISTERS IN CHRIST:

Praise God for the unchanging and ever-present Saviour and Friend! The Lord is working and we rejoice to see some souls saved and growing in grace. It is a delight to watch them living for God and serving Him. We have, so to speak, all babes in Christ, the oldest ones being about a year and a half old. Two followed the Lord in baptism last Sunday and they were so happy to go all the way. Truly, the Lord is still working miracles in transforming these people from fanatics into His true children. Seeing them and other changed lives makes us happy, but the thousands who are still in the hands of the enemy sadden us and we cry unto the Lord for their salvation also. I know you are praying with us and victory will be ours in Jesus' name. Pray that many more will be willing to be used in God's ministry.

I am enclosing some pictures which will give you a little glimpse of the heathenism carried on here among the civilized people. How sad it makes one feel to see the Saviour set aside and idol worship in His name taking place. Idolatry in heathen lands is awful, yet how much worse is this idolatry with the Name of Jesus continually on the lips and the people satisfied with a religion in which they know or care nothing about His redemption. One of the annual "blow-outs" of Romish pomp is the procession of the Eucharist from St. Michael's church to four altars in the principal parts of the town, each one facing one of the four points of the compass. First there is the gathering of the representative priests from the various churches to one whence, after some preliminaries, the procession is formed in several divisions, each preceded by banners with pictures of saints. Here the influence of the Catholic church on the public schools comes into full play. The children are obliged to turn out. Most of them, however, would not miss the fun, while some parents view it as an opportunity to "show off" their little ones. In the section of small tots there were tiny ones who could barely walk, led by fond mothers. The girls wear wreaths of bright flowers on their heads and carry small baskets containing flowers which they strew along the way. The boys wear small wreaths of greens and flowers on their arms. The procession, counting the stops, lasts about two hours, so it becomes almost an ordeal in the hot sun, the only relief being the passing of shadows of houses at snail speed or resting while the four parts of the mass are being said at the altars. With the children in line, the procession easily reaches an imposing length.

Four bands, representatives of Catholic societies and nuns furnished music at intervals. The foremost "dignitaries" of the city walk behind the baldachin, which is preceded by the priests in robes, the chief one carrying the monstrance of gold, richly jeweled, containing in the center, between two glasses, the wafer, representing "the body of the Lord." This wafer has been consecrated at a former mass. During the mass said at the four altars they consecrate another or as many as they wish. According to the Roman Catholic doctrine each one or each part of one of these wafers contains the whole Christ, spirit, body, blood, nerves, etc. As they boast, each one of the more than 350,000 priests all over the world has the power to consecrate the wafers, as many as they want, for communion. Think of so many "Christs!" No wonder the wafers are not greatly valued, only as an object to be gaped at, as on this occasion, or swallowed in the communion. The teaching specifies further, that so long as the elements of bread remain in the stomach, the communicant is a holy tabernacle,—only they don't say what becomes of the Christ afterwards.

Behind the balachin follows the motley crowd of citizens trying to get as near as possible. A curious sight among them was a small band of soldiers who went of their own accord and under the empire were commanded in a prominent file and at each altar gave a gun salute.

The superstition of the people is shown by their act of tearing off the green branches surrounding the altars, to carry home for protection against lightning. In order to secure some, they storm the altars when the priests have barely turned their backs. The families that have erected these provisional altars at their own expense for generations, consider it a great privilege.

After the round of the altars the procession closes and disintegrates at the church. This is one of the rounds of pilgrimages, fairs, etc., by which Rome endeavours to show its prestige and kills every spiritual desire in the votaries. The people make many pilgrimages yearly to the many different statues of Mary, and think that because of their prayers, good behaviour and adherence to church dogma, they are pleasing to God and will not be lost. The

THE LACHWA CONGREGATION

result of this idolatrous "churchanity" is that many do not believe in a life after death, and so live as they please as long as they believe they do their fellow-men no harm.

Pray for these deluded people that their eyes may be opened to see their condition as they stand before God and accept His salvation. I trust you will pardon me if I remind you again to pray with us for the much needed mission rooms. We feel that we should launch out, supported by faith, and begin to build as the Lord has opened the way by giving us the lot for this purpose.

While I am writing this you are probably in Camp Grove enjoying the rich messages of the Word and the fellowship of the believers with the joy of seeing sinners turn to Christ. I rejoice with you. May God abundantly bless you and reward you many fold for your part in the work here. Let us keep looking to Jesus. He is coming soon.

Yours for souls till then,

EDNA KAUFFMAN.

A COMMUNICATION FROM FRED STETTLER

Warszawa, July 24th, 1928

VERY DEAR FRIENDS:

While looking back over the past month, I am not able to record revivals in the popular sense of the word, because the farmers have their hands full to do with their work on the fields. Nevertheless, if the word revival is to be applied to saints only, an actual reviving of them, then we had blessed revivals.

Arriving in the city of Lodz, the believers requested some Bible hours such as I held among them during the early spring. We devoted our special attention at that time to the doctrine of sanctification, and apparently, the believers were blessed in a wonderful way. It was not only a treat to them but much more so to me.

Now I have been among them several weeks and again we have been having some most blessed times of fellowship. There is a real hunger and thirst among the believers, and I notice that the Bible hours begin to tell in the lives of many of the saints. It was the joy of my life to fellowship with them in the Lord's Supper. To many and to myself, it meant a turning-point in the history of their lives. It was a singular day which I shall remember for a long while to come.

Souls have been saved also and I feel to have a most blessed ministry behind me. It was mostly a pastoral ministry, in which the sick, the oppressed, the ones in despair, such who had lost their mind, and such who are in divers difficulties, were prayed with, dealt with and many helped in one way or the other.

Maybe some of you have read in the daily papers of America about the tornado which passed over large areas of Poland. I was just then in the country holding several meetings, when almost suddenly the day was turned to night. The air was filled with hay, branches, dust and other material and within the time of about fifteen minutes thousands of fir trees, pear trees, and other fruit-bearing trees were torn, broken and rooted out.

It was a terrible sight for many of these believers to walk through their crops and through their orchards. We met that evening and studied the first and second chapters of Job. Many who suffered two and three thousand dollars damage were greatly comforted.

From the sixteenth of June to the fifteenth of July, I held twenty-nine meetings, six of them out in the country and twenty-three in the city or vicinity of Lodz. May I make a special request for prayer? The people in the city and in most of the cities are in great needs. The wages are very poor and I do not see how many a family father is able to pay for all the requirements of his own. You will hardly believe it but ten to fifteen dollars a month must suffice, and the latter figure stands for good wages.

Every day the papers report suicides, and in my pastoral work among the sick and even among such who have lost their mind, I find it not seldom that physical exhaustion has lots to do with their state of mind. In the factories they are driven to work and twelve and more hours of labor are nothing uncommon.

Kindly remember a number of believers who are physically and mentally simply wrecked. I should also like to ask for your intercession in behalf of myself who am to deal with these cases.

I should like to invite your intercession also in behalf of the annual Bible course which is to take place from August 15th to September 15th, D.V. I have been asked to take a part in it, and since the course is largely for preachers and Christian workers the preparation is of great importance, because these Christian workers shall come from about every quarter of Poland.

Do not forget to pray for the extension of my visa during the latter end of September. I should not like to leave Poland, although invitations have come to me from Jugoslavia, Chechoslovakia and Roumania.

Thanking you heartily for the interest in Poland by the way of supplication and support. I beg of you to "continue in prayer, and watch in the same with thanksgiving" for my usefulness, concerning His will in the extension of my passport, and for His gracious provision of all spiritual and material needs. Just trusting in Jesus, Yours least, FRED STETTLER.

JEWISH DEPARTMENT

Continuing the Christian Testimony to Jews

STATEMENT OF INFORMATION

The American-European Fellowship, 156 Fifth Avenue, New York City, continues the work of the CHRISTIAN TESTIMONY TO JEWS and maintains and fosters every interest thereof.

The Jewish Department has for its field of ministry Soviet Russia, Ukrainia, Volhynia, Poland and Central Europe. It aims to reach the unshepherded Hebrew Christians in Central and Eastern Europe. It is responsible under God for the support of evangelists, colporteurs, and other workers, a Bible School in Poland, besides the care of Hebrew Christian centers for evangelistic work.

Make all checks, drafts and money orders payable to Col. E. N. Sanctuary, Treasurer; In Canada to Mr. Wilson Fenton, 50 Main Street, Toronto.

NEWS FROM RADOST

Radosc near Warsaw, Willa "Betel," August 15, 1928.

American-European Fellowship,
New York.

DEAR BRETHREN:

I am sending you the payment voucher for my allowance and a copy of a letter to the group of people who are supporting me. The payment voucher for Brother Koch and the gifts have been sent to his address. I think you will be able to use the letter to the group or a part of it in "The European Harvest Field."

As you can see by the letter to the group, the Jewish work is progressing. We are performing the work God has given us and are proclaiming Christ as the true Messiah and the Saviour of men.

Pray for us; our needs are very great. I will endeavor to send you pictures of the work. With Christian love, Mrs. Sofer and I remain,

Yours in His service,
ISAAC W. SOFER.

ENCOURAGING NEWS ABOUT RADOST

East Poland

The Bible Courses are growing in interest day by day. My wife and I came for a short visit but are staying to the end. The Missionaries are hungry and thirsty for truth and are studying their Bibles in the orchard at 6.45 a.m. These are the men who will help to turn Europe "upside down." We are delighted with the way in which they ask questions and appreciate our Bible lectures.

Brother Fred Stettler is leading the conference magnificently. Perhaps he is working too hard, but he loves work and is only happy when "in harness." At times my wife pleads with him to go and take a rest for an hour. He is an excellent interpreter and has won the hearts of all the missionaries. His Bible lectures are listened to with deep interest and great appreciation. He is a born teacher, and is surely raised up of God to reach the German-speaking people in the Russian and Polish villages.

We leave here about September 14th and return to Radost. Part of our proposed tour has had to be altered, as we feel the importance of concentrating our prayerful attention on Radost and its future usefulness. We trust that our efforts will make it easier for Moses Gitlin and others who have this place on their hearts. Already the outlook is cheering and money invested in the Estate will fully repay those whom the Lord may lead to help this good cause. My wife is more and more impressed with the excellent possibilities of "Villa Bethel" (the new name for the house at Radost). She feels that the little chapel would make a fine place for a missionary conference. How often Satan has tried to wreck a good work, and then, in answer to prayer the Lord has overthrown the devices of the Adversary and built up a new and solid work to the praise and glory of His Holy Name. This is our hope for "Villa Bethel", that all nations might be blessed through the streams of Divine power which shall flow out from this stategic Gospel center.

Remember no work of God is easy in Poland. Many a promising cause has been withered up by the stormy blasts of Satan's cyclones. Experience is often dearly bought. Praise God for the bright prospects now before this God-given property, so easy of access from the city.

Money given for renovating the place will be strengthening the hands of the workers and will make them happy in the work of the Lord. Let all things be done for His glory and His blessing will surely rest upon His self-sacrificing people. Pardon more, as it is difficult to write by candle-light. My wife is taking a German lesson at a table near by and a missionary is playing a fiddle in the next room. Our farm bed room is a study, drawing room and library all combined. It is an old-fashioned thatched cottage. We shall be glad to get back to Radost.

Yours for the salvation of souls,
F. SPENCER JOHNSON.

WORK AMONG JEWS IN POLAND

Radosc near Warsaw, Willa "Betel," August 15, 1928.

DEAR SISTER MACLEED:—

I received your kindly letter containing the names of the types of Christ in the Old Testament. I thank you for your remembrance of my service here, and for writing of the good work done by your dear young people. I wish them great success in gathering souls for Heaven. May God keep them pure of heart and body and from the wiles and influences of the enemy *(Eph. 6:13)*. Recently the Lord has put into my heart the following words: "Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand". This, I hope, is the motto of your society.

Last fall I moved from Warsaw to the suburb of Radosc, where I now live in a building of the Radosc Bible Courses. My work for the Lord is mainly in the city of Warsaw. Each Saturday at 11 a. m. we have evangelistic meetings for our Jewish people at Ogredowa St. No. 53. About 15 men and sometimes more attend them. Two years ago we held the meetings at 5 p. m. and about 70 men usually attended. But a number came for the purpose of breaking up the gatherings and it became very difficult. Therefore we changed the time. We thank God for the quiet meetings which we are holding now and the number of serious listeners.

Brother Malcman, who is the head of the book shop, and other Hebrew Christians who were students in the R.B.C., take a part in the services. We open the meetings with Christian hymns in the Jewish or Polish language. After a short prayer by one or two Brethren, we begin our testimonies and study of the Word of God. We finish with thanksgiving and prayers for our people and for all men. Thank God that His Spirit leads our meetings!

Our meetings were started at the close of 1923 by Brother Gitlin and myself. God granted us many blessings and joys. Hundreds of Jews have heard the Gospel. Some were converted to the Lord; others came into closer relationship with Him through teaching of the Word and the lives of His chosen ones. Praise God that He glorifieth Himself through foolish and weak human beings!

About 20 Jews heard the Word at the services held Sunday at 11 a. m. and 8:30 p. m. in the chapel of the R.B.C. Last Saturday a Jew who visited us two years ago, came to our meeting in Warsaw. He is a serious antagonist of Hebrew-Christians, because of ignorance. He interrupted the meeting this time as he had done once before. When it was over, I spoke to him in a friendly manner and told him I believed if we would pray together God would show him that Jesus is the true Messiah and he would become a Christian, changed in character. He agreed to this proposition. After two days, the appointed time, I went to his home. He is a brush maker with very primitive ways, and is about 28 years of age. I talked and prayed with him in the room alone, and he seemed to be converted. Two years ago when his small son was ill, the father prayed God to save the child but it died. I told him the conditions of true prayer but he replied that God deals with men unjustly sometimes. He cited a passage from II Samuel 24, but I read to him I Corinthians 1:21: and tried to show him that Satan only does evil to men but God brings on misfortunes to chasten. I think he understood. I left with the impression that God will call that man.

Besides the holy days, Sundays, when I conduct services, I am occupied with colportage work. God is with me also in this. Praise Him for power and boldness, that He bestows upon me in this work. The main difficulties in the colportage work are that I must go to a man in his own home, that he is higher in position socially and I am lower. Things are just opposite in the meetings. But the Lord gives strength for the performance of my work.

In my colportage work I once proposed to a man in a restaurant to buy a Polish New Testament. He bought from me a New Testament and his friend asked him what kind of a book it was. When told, the friend said, "It is foolish in these times when nobody is interested in religion." I answered him, "In this book I find life." Then the first man who bought the Bible took another one for his unbelieving friend.

In some restaurants there are mostly Polish workmen. At these I try to dispose of New Testaments and give a little testimony that I am a Hebrew-Christian. The people wonder how that can be. Can a Jew be a Christian and at the same time a Jew, for Jews believe not in Christ? I tell them that I searched the Scriptures and God gave me to understand that Jesus is the true Messiah. Then sometimes a man buys a New Testament and says, "I will show my wife what has happened; that a Jew sells New Testaments."

I have not yet fulfilled my promise to Miss Sanbern to send her our family picture. Please forgive me. I will endeavor to send the picture and others which have to do with our work here.

Please pray for our work, for the young souls that come to our meetings, for the Scriptures that are distributed here, and for all the people in Poland who are in darkness. Especially pray for our dear Brother Gitlin, that he may return to Poland to be a blessed instrument for the saving of many souls as he was before.

I thank you for the $73.00 which I received through the American-European Fellowship. Mrs. Sofer joins with me in greeting all the members of your Society and your dear pastor, Rev. Pent. We send our Christian love to you. Yours in His harvest field,

ISAAC W. SOFER.

THE POWER OF INFLUENCE

"And it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples" *(Luke 11:1)*.

Think of the influence we are exerting for good or for ill at all times by our daily conduct. As Christ was praying His disciples were stirred to pray.—*Dr. R. A. Glover.*

Instead of outgrowing the Bible we have never grown up to it.—*Selected.*

MISSIONARY WORK AMONG THE JEWS

The following letters received by the editor speak for themselves. How our heart goes out to these earnest workers! How we wish we had the funds on hand to assist them in their effort to reach with the Gospel their own brethren according to the flesh, as well as the Gentiles all about them! What shall we do? We are praying the Lord to send us the needed funds. Are you praying? Who will help them?

July 14, 1928.

DEAR BROTHER IN THE LORD:—

Peace unto you! Upon receipt of your good letter, I find it necessary to answer you and to tell you that only now we have discovered through this letter about the change in your work which accomplished the union of the three societies. I hope that the brethren to whom is given the leadership of this work are united in their actions with the Communion and the Counsel from above, in order to work effectively for the holy cause of evangelizing the Israelites and other people.

We are pleased with your interest in our behalf. I would like to tell a few words about myself. Beginning from 1921, the Lord has called me to labor in His vineyard, and I feel impelled to do for His glory all that is necessary and possible in order that many sinners among the Israelites and other people may be brought to bow before the crucified and risen Messiah.

Besides the spiritual work, the responsibility entirely rests upon me concerning the business part of the work in God's vineyard here. The burden of keeping up the hall which is necessary for our Evangelical meetings also falls upon me. **I do not know, dear Brother, whether you know anything about this hall, in which we are holding our meetings five times every week. I presume that you will be interested in aiding us to keep up this hall, without which all the work in Kiev will suffer greatly. But because our efforts are concerned with the message to the Israelites first** *(Matt. 10:5-7)*, **therefore we are hoping that you will agree with us that this hall is simply necessary, and the same Lord who is concerned about His children is going to take care of us through you, dear Brother, by providing for the payment for this hall. The monthly rent is eighty roubles (approximately $40).**

This letter of mine I am writing at Ekaterinoslav. I am hoping that when the Lord will bring me home to Kiev, I shall write you at greater length about all the questions that may interest you, if in the meantime I receive a letter from you telling what is of the greatest interest to you. I hope, dear Brother, that you may know that one brother who lives in your country is interested in me. I am kept in close correspondence and brotherly communion with him. I request you, dear Brother, to write me what will be the best way for me to act in connection with the work at Kiev, because I am compelled to believe that the care of this work and its leadership are granted to me by God, and we shall put all our hopes on His grace and His love.

As you may know, the Lord has given us a commission to labor in His vineyard, and not to me only, but also to my dear wife. The Lord has marvelously united us for this wonderful labor. We could tell you much of interest about this mutual labor of ours, as well as about the separate work. In case it would be of interest to you, we could write as soon as I receive a reply to this letter of mine.

I do request you to write me, letting me know whether you know the brother mentioned above who is interested in me and my work. In case the Lord permits, I intend to go with Brother I. G. Schapiro on a missionary journey of glad tidings in the nearby places around the city.

We are all in need of prayers for us and our work. We hope that we are going to have in your person a brother who will always remember us in his prayers. I am expecting your letter at my address in Kiev given above. With brotherly greeting I remain,

Your smallest brother in the Lord,
ABRAHAM J. KAGANSKY.

Chekhoffski Proulok, N. 4, 8.
Kiev, Ukrania.

DEAR BROTHER IN THE LORD:—

Grace of Christ our Saviour, and the Saviour of the whole world, shed through His love to us is uniting all of His elect in One *(Eph. 2:13-18)*. And not only Hebrews and aliens is He uniting, but the union cannot be broken by differences in social position.

With deep gratitude toward our loving Father, in the Name of Jesus Christ, I have accepted, and all of us also, your fatherly epistle to us. We could feel that it was dictated by the true love to us laborers in His vineyard. Oh, how many prayers were extended to the throne of His grace that you should help us in the last hard time.

If we did not have His infinite love, and the marvelous close communion with Him, and the consciousness that He hears us, it would be very hard to live here on this sinful earth. Oh God, when shall the time come that the children bought and washed with the Blood of Thy Son shall be united? And if my sinful heart is crying out for this union, how must Thou long for it, oh, merciful Father.

The Lord was merciful unto me and He called me to labor in His vineyard. I am trying to do by the power of the Risen Christ for the near-by people whatever my hand is able to do *(Col. 3:17)*, all to His glory and to the salvation of sinners. I believe you remember the words said by the Lord Himself, "Go in the first place to the lost sheep of the House of Israel; bring them the message about their Messiah." Oh, in what a deep dream is my constantly persecuted people, in what strong backsliding from God and Christ. How deeply my people need a real carrier of the Light,—a true messenger of God, who would go and preach the God of love. **If you only knew with what interest and attention they are listening to the messages and preaching about the Messiah!** With deep gratitude, I am falling prostrate before my Saviour, praising Him that He has given to me this wonderful joy of laboring in His vineyard.

Not so long ago I was on a trip, and how wonderfully the Lord blessed me! During 18 days I had 16 meetings, where many souls among the Israelites, as well as among other people, had the opportunity to hear about His love. The meetings were very largely attended and souls cried out for joy that they had found the Saviour and confessed their sins. In one city I had the opportunity to visit the prison and the hospital, and to testify about His love.

At home, which is in Kiev, I held meetings every week among the sisters of our community. I was also present at the services at general meetings. I was doing house visitation work and often accepted invitations to visit different cities and country places.

I have one general conclusion, that the harvest is great but laborers are few. Oh, I am crying out to the Lord of the harvest, that He should send workers to His field and give us all capabilities to cultivate His vineyard. Perhaps God will use you and your co-workers as His instruments for a larger propagation of the Gospel. I am praying God for this.

I remain, true to God, respectfully,
Your co-worker in His vineyard,
ROSALIE KAGANSKY.

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May be ordered through our office, **The American-European Fellowship, 156 Fifth Avenue, New York.**

BOOKS FOR RADOST

Mr. Gitlin, with his many meetings to be prepared for every week, in addition to Bible classes, and assisting his students in the study of Homiletics and the preparation of simple messages, is greatly handicapped by the lack of a few books. He says that he has no encyclopedia, no books of illustration, no commentaries such as the one used by many, compiled by Jamieson, Fausset & Brown; and Treasures of the Bible, by Spurgeon. The work of both teachers and students would be greatly lightened if they could have a small library of helpful reference books. Any gifts for Brother Gitlin or the Radost Bible School may be sent to Room 414, 156 Fifth Avenue, New York City.

STATEMENT OF RECEIPTS DURING AUGUST, 1928

Receipt No.	Amount	Receipt No.	Amount	Receipt No.	Amount	Receipt No.	Amount	Receipt No.	Amount	Receipt No.	Amount
2704	$ 20.00	2728	2.00	2752	5.00	2777	50.00	2801	1.00	2825	5.00
2705	35.00	2729	1.00	2753	50.00	2778	10.00	2802	1.00	2826	25.00
2706	10.00	2730	60.00	2754	5.00	2779	6.00	2803	3.00	2827	3.00
2707	5.00	2731	32.00	2755	2.00	2780	8.25	2804	1.00	2828	10.00
2708	30.00	2732	5.00	2756	$ 1.05	2781	5.00	2805	1.00	2829	5.00
2709	100.00	2733	10.00	2757	1.00	2782	5.00	2806	10.00	2830	1.00
2710	5.00	2734	10.00	2758	11.00	2783	5 00	2807	17.00	2831	5.00
2711	10.00	2735	15.00	2759	10.00	2784	1.00	2808	$ 5.00	2832	100.00
2712	10.00	2736	1.00	2760	5.00	2785	10.00	2809	5.00	2833	10.00
2713	10.00	2737	1.00	2761	5.00	2786	2.50	2810	40.00	2834	5.00
2714	10.00	2738	2.00	2762	1.00	2787	5.00	2811	5.00	2835	10.00
2715	5.00	2739	10.00	2763	1.86	2788	1.00	2812	10.00	2836	5.00
2716	1.00	2740	3.00	2764	1.00	2789	10.00	2813	1.00	2837	10.00
2717	25.00	2741	5.00	2765	5.00	2790	2.00	2814	30.00	2838	2.00
2718	10.00	2742	5.00	2766	40.00	2791	2.00	2815	5.00	2839	1.00
2719	160.00	2743	6.00	2767	40.31	2792	10.00	2816	5.00	2840	10.00
2720	28.00	2744	1.00	2768	10.00	2793	10.00	2817	10.00	2841	10.00
2721	4.00	2745	1.00	2769	25.00	2794	10.00	2818	12.00	2842	5.00
2722	5.00	2746	1.00	2770	3.00	2795	15.00	2819	15.00	2843	10.00
2723	25.00	2747	1.00	2771	12.00	2796	11.00	2820	100.00	2844	10.00
2724	10.00	2748	1.00	2773	15.00	2797	2.00	2821	5.00	2845	11.00
2725	5.00	2749	5.00	2774	12.00	2798	1.00	2822	2.50	2846	7.50
2726	20.00	2750	50.00	2775	5.50	2799	1.00	2823	133.80	The above total includes 30 subscriptions to "The European Harvest Field".	
2727	50.00	2751	5.00	2776	25.00	2800	1.00	2824	1.00		